

# RELIGIOUS EDUCATION

*A platform for the Free Discussion of  
Issues in the Field of Religion and  
Their Bearing on Education*

**November - December 1959**



## **FRONTIERS IN RELIGIOUS EDUCATION**

**A Symposium**

**A THEOLOGY FOR EDUCATION**

**THE EDUCATIONAL RESPONSIBILITY OF A NATIONAL BOARD**

**THE RELIGIOUS EDUCATION OF AMERICAN JEWISH CHILDREN**

**FRUITS OF A RESEARCH CURRICULUM**

# Religious Education

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Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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## EDITORIAL

DR. RANDOLPH CRUMP MILLER, editor of *Religious Education*, is on sabbatical leave for the period September 1, 1959 through August 31, 1960. He is lecturing and studying at various universities in the British Isles and Europe, and attending conferences and institutes. In addition to his own studies and writing, Dr. Miller is expecting to find and enlist prospective authors for *Religious Education*, and we may fully anticipate that some of his own experience will find its way into future contributions from him.

In the July-August 1959 issue it was announced that Professor Robert H. Anderson of the Berkeley Divinity School, would be the acting editor during Dr. Miller's absence. Unfortunately, Professor Anderson was struck by an illness early in July which required hospitalization for six weeks. While we are happy to announce that Professor Anderson is sufficiently recovered to carry on his own teaching program at the Berkeley Divinity School, he was advised by his physician not to take on such an additional load as would be involved in the editorship.

In this emergency Dr. Paul H. Vieth, Horace Bushnell Professor of Christian Nurture at the Divinity School of Yale University and a colleague of Dr. Miller's, agreed to take the acting editorship during Dr. Miller's absence. Dr. Vieth is well known as a religious educator and has had previous editorial experience with the *International Journal of Religious Education*.

The editorial office remains at 409 Prospect Street, New Haven 11, Connecticut, and Dr. Vieth will have the secretarial assistance of Mrs. Richard Marius, who has served Dr. Miller in this capacity so ably during the past year.

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IN THE NEXT ISSUE of *Religious Education* we hope to make a full report on R.E.A.'s long-range, five-stage program for stimulating research in religious and character education. Three of the stages have been completed as follows:

*First:* A survey of all major research recently done or in progress. This survey, made in cooperation with the Character Research Project of Union College, Schenectady, N. Y., was published in the May-June, 1959 issue of *Religious Education*.

*Second:* A survey to identify major unsolved problems of concern to key religious educators across the country. This was completed in June, 1959, and a 40-page report is available.

*Third:* Determination by a panel of eight social science consultants during the summer of 1959 of problems which are researchable by social science methods. The Panel met for six days. There is a 139-page mimeographed report of the Panel's deliberations and a summary 21-page report entitled, *Highlights of Recommendations for Research*. The 100 or more religious educators who have seen this summary are most enthusiastic about it and have almost unanimously advised that it be published. This will be done in the January-February 1960 issue of *Religious Education*.

We hope to be able to announce in our next issue, plans for the fourth and fifth stages of the program, including a workshop to design research, to be held during the summer of 1960 or 1961.

Herman E. Wornom, General Secretary



## SYMPOSIUM

### Frontiers in Religious Education

#### I

### TWO DECADES OF THINKING CONCERNING CHRISTIAN NURTURE

Kendig Brubaker Cully

*Professor of Religious Education, Seabury-Western Theological Seminary, Evanston, Illinois*

A COMPARATIVE glance at the bibliographies appearing in works in the field of religious education published around 1940 and those being published currently will reveal some interesting impressions as to a noticeable change in orientation. Obviously the earlier volumes could not have included other than the works extant at the time of their own publication. Yet it is noteworthy that during the intervening two decades a new climate of opinion has emerged, causing many of the old standbys of the 1920's and 1930's to seem already like figures in history.

Here are only a few titles that were staple provender for required reading in religious education courses prior to 1940: William Clayton Bower: *The Curriculum of Religious Education* (1925); George Albert Coe: *What is Christian Education?* (1929) and *A Social Theory of Religious Education* (1917); Herman Harrell Horne: *The Philosophy of Christian Education* (1937). Names that came familiarly to every student included Athearn, Artman, Betts, Cope, Hartshorne, Myers, Richardson, and, of course—and still—Dewey. It is sobering to realize that Paul H. Vieth's famous study, *The Objectives of Religious Education*, was published as long ago as 1930. That the movement in new directions was not wholly a matter of "angry young men" or some other educational *avant garde* is evidenced by the fact that Professor Vieth himself continued as a leader in the re-evaluations of the nature, aims and scope of Christian education. His summary of the International Council of Religious Education's *The*

*Study of Christian Education* (1947) was both a recognition of the new directions and a searchlight into still unexplored areas.<sup>1</sup>

#### I

Looking back at reasons for the change of opinion away from the older liberalism as yet uninfluenced by strange new orthodoxies emanating from Europe, we can pinpoint a significant event. This was the publication in 1940 of Harrison S. Elliott's *Can Religious Education Be Christian?* This book was a rewriting for publication of Professor Elliott's doctoral dissertation at Yale. Already by that time he had been established for some years as an important figure in religious education circles, through his teaching at Union Theological Seminary, New York, and his activity in *The Religious Education Association*.

Here is the problem addressed by Professor Elliott:

There has been an increasing tendency in the Protestant churches to return to the historical formulations of the Christian religion and to repudiate the adjustments which had been made under the influence of modern scientific and social developments. Instead of being called the savior of the churches, as religious education was previously designated by many, the developments of modern religious education are often attacked as a menace to the churches and in evidence of secularization.<sup>2</sup>

<sup>1</sup>Vieth, Paul H., ed.: *The Church and Christian Education*. The Bethany Press, 1947.

<sup>2</sup>Elliott, Harrison S.: *Can Religious Education Be Christian?* The Macmillan Co., 1940, p. 9.

He recognizes the difference between the neo-orthodox and the fundamentalist types of Christian interpretation, suggesting that the former is such as to constitute a new source of conflict with the experience-centered types of religious education that had been regnant in the years immediately preceding his writing. The neo-orthodox recognize modern knowledge, sometimes even belonging to a radical school of biblical criticism. "But they emphasize the lack of pertinence of such developments (as scientific, social and political movements) to Christian faith and experience. Since Christianity is a revealed religion, for them it does not depend upon human knowledge or human processes. Therefore the issues are quite different from those that had produced conflicts in an earlier period."<sup>3</sup>

In reply to the question in his title, Professor Elliott concludes that religious education *can* be Christian, but only in terms of the manner in which he prefers to define Christianity. He has made an honest effort to analyze the neo-orthodox allegations as to the nature of faith, but rejects them on the ground that they represent an inadequate and defective Christian understanding.

The issues in regard to religious education center in the source of authority. Those with an authoritarian approach seek to find authority for their interpretations outside of human responsibility in some direct revelation of God. Those with an educational approach recognize that while God has not left himself without witness, man has not been given any direct revelation of the meaning of those manifestations. He has been left to discover these manifestations and to make his own interpretations of them.<sup>4</sup>

In other words, he believes that, to be Christian, religious education must rest itself squarely upon experiential ground; indeed, "there is no one true interpretation of the Christian religion which is its function to transmit. Rather, religious education is an enterprise in which historical ex-

perience and conceptions are utilized in a process by which individuals and groups come to experiences and convictions which are meaningful for them today."<sup>5</sup> In a sense, God chooses to reveal himself through the educational process. "It is only through such a process that God becomes known or that an experience of God is achieved."<sup>6</sup>

Critical reaction to Professor Elliott's book was mixed. Writing in *The Churchman*, Clifton H. Brewer called it "... a challenging book on bold philosophy of religious education rather than an answer to the provocative question in the title."<sup>7</sup> Writing in the *Journal of Religion*, on the other hand, Ernest J. Chave agreed with the author's basic positions by stating: "A careful study of this book should lead to fruitful conferences in which antagonisms might be eliminated and combined ministries give new meaning to the Christian cause. Elliott proves that religious education can be Christian."<sup>8</sup>

## II

In any event, the question, once having been raised, was destined to usher in a highly productive era in the re-examination of fundamental principles of Christian education. One immediate rejoinder came almost at once: H. Shelton Smith's *Faith and Nurture*. Although one cannot say that the Duke University professor's book was actually a reply to the Elliott book, the fact that it followed by only one year indicates at least a simultaneous intimate grappling with identical phenomena on the part of two writers who were seeing things quite differently indeed.

Professor Smith states as his purpose for writing:

That the modern movement in Protestant religious education is confronted with a cru-

<sup>3</sup>*Ibid.*, p. 10.

<sup>4</sup>*Ibid.*, p. 319.

<sup>5</sup>*Ibid.*, p. 310.

<sup>6</sup>*Ibid.*, p. 312.

<sup>7</sup>Jan. 1, 1941.

<sup>8</sup>Jan., 1941.

cial decision in its theological orientation can hardly be denied. The necessity for making a decisive choice derives from the emergence of post-liberal patterns of religious thought which now challenge the central assumptions and concepts of liberal Christian nurture. The question therefore has arisen: Shall Protestant nurture realign its theological foundations with the newer currents of Christian thought, or shall it resist those currents and merely reaffirm its faith in traditional liberalism?<sup>9</sup>

With deliberate, knife-like logic he analyzes the postulates of the theology to which liberal religious educators had been devoted for some decades with faithful tenacity. Oftentimes they had denied the significance of theology as such, but Professor Smith shows that they were subject to a theology as definite in its presuppositions as any theology might be. The general tenor of the book is polemical, as the author himself recognizes. Even in his preface he warns that the task of construction would have to come later, but first must come "the analysis and critical evaluation of the assumptions, concepts, and tendencies of liberal faith."<sup>10</sup>

Whereas Dr. Elliott had defined Christian faith itself in the very terms of experience, emergence and democratic freedom that Dr. Smith rejects, the latter insists that the species of Christian education related to Coe's manner of approach is quite inconsistent with the Christian tradition. To the question raised by Dr. Elliott, Dr. Smith "answers with a rather vigorous *caveat*, bordering on a thundering NO," as Elmer G. Homrighausen put it.<sup>11</sup>

The critical reaction to Professor Smith's book was often violent, especially since his treatment of the matter was one of the very first statements of a critique of liberal religious education from a neo-orthodox position. Professor Elliott, one might say, had anticipated future intellectual warfare in

that he himself went in advance to the theologians of the newer persuasion (especially Emil Brunner) for his ammunition. Now, however, the opposition to the "uncritical" liberalism was starting to produce an offensive characterized by learning and a kind of zeal characteristic of the new convert. This writer remembers attending a Boston chapter meeting of *The Religious Education Association* shortly after *Faith and Nurture* came out. Practically all in attendance were considerably shaken by the critique. In the group was Adelaide T. Case, one of the less extreme liberals, at least one who was personally happy with the framework of a creedal tradition. Dr. Case insisted that in the book she had been cited out of context in a reference to her book *Liberal Christianity and Religious Education* (1924).

Writing in *The Crozer Quarterly*, W. R. McNutt stated: "It bases its whole study upon the work of the ultra-liberals, men who are thoroughgoing humanists. But they do not speak for the rank and file of workers in the field of Christian education. Coe, Dewey, and their disciples are great and influential, but they are less dominant than Dr. Smith would have us believe."<sup>12</sup> Does such a defensive comment indicate a growing recognition that an aperture had been opened in the solid phalanx of the heretofore regnant school of thought?

### III

In any event, the succeeding years were to see a ripe harvest of books that were destined to undertake the positive reconstruction foreseen by Professor Smith as the inevitable necessity once the full impact of the newer theological currents were felt.

For what had been for some time largely a rather exotic importation from Europe, usually labelled (more often than not, pejoratively) "crisis" theology, now had come to be increasingly domesticated within the American theological scene. Whereas Kierkegaard was only beginning to be men-

<sup>9</sup>Smith, H. Shelton: *Faith and Nurture*. Charles Scribner's Sons, 1941, p. vii.

<sup>10</sup>*Ibid.*, p. xf.

<sup>11</sup>Review in *Religion in Life*, Spring, 1942.

<sup>12</sup>Jan., 1942.

tioned in most seminaries by the middle of the 'thirties, and such writers as Karl Barth, Emil Brunner and Anders Nygren were scarcely reckoned with seriously up to then in leading faculties west, north or south of New York and New Haven, now a whole new generation was to arise to whom these and others of related tendency were to become commonplace in every Kaffee-klatsch on campus or off.

Meanwhile other exciting new developments were taking place. Biblical theology was getting its vigorous start; a fresh concern for the church as the redemptive community was spreading; theologians were being helped in their reinterpretation of the doctrine of man by insights coming out of the depth psychology; the liturgical renewal that had started as a tiny flurry was finding virile expression in such diverse areas as church architecture, revision of worship formularies and a new understanding of the role of the laity in the total church viewed as the *Laos*. And, we must not forget to mention, World War II was rapidly exploring the last vestiges of the self-assured progress-philosophy that had for so long dominated the thinking and acting of Christians as they sought to implement God's Kingdom.

All these influences hastened the inevitable process of the re-evaluation of Christian nurture. But now, after another decade, it was no longer so necessary to battle down uncriticized assumptions as to view positively and constructively what might actually be done to arrive at a philosophy of nurture consonant with the biblical view, the newer understandings of the church, and the sobering evaluations of man himself.

#### IV

One of the first to undertake this constructive task was Randolph Crump Miller. His book, *The Clue to Christian Education* (1950), was written before his going to the Divinity School of Yale University, while he was still teaching at the Church Divinity School of the Pacific (Protestant Episcopal). In view of his Anglican connections

it might have been expected that his now-famous thesis, to the effect that a relevant theology is *the clue*, would have had an appeal only to people in churches with a rather strong theological tradition expressed primarily in the self-conscious use of creeds. The fact was, however, that by 1950 when his book was published the ecumenical movement had been causing all denominations to take a fresh look at their theological foundations, a process that has continued with ever-deepened urgency in the succeeding ten years since 1950. Through channels like the World Council of Churches, as well as on the grass-roots level, churchmen of all shades of opinion were learning that they were joint heirs of a common Christian tradition, however much their individual polities, worship usages and private doctrinal positions might vary.

Hence there was generally an approving, positive reaction to Professor Miller's argument:

The clue to Christian education is the rediscovery of a relevant theology which will bridge the gap between content and method, providing the background and perspective of Christian truth by which the best methods and content will be used as tools to bring the learners into the right relationship with the living God who is revealed to us in Jesus Christ, using the guidance of parents and the fellowship of life in the Church as the environment in which Christian nurture will take place.<sup>13</sup>

In his book Professor Miller amplifies a point of view about theology, which he defines as "truth-about-God-in-relation-to-man,"<sup>14</sup> and explores what such a theology implies for Christian nurture. In his subsequent books he has retained and extended this viewpoint.<sup>15</sup>

Nevin C. Harner said of *The Clue to Christian Education* that its perspective is

<sup>13</sup>Miller, Randolph Crump: *The Clue to Christian Education*. Charles Scribner's Sons, 1950, p. 15.

<sup>14</sup>*Ibid.*, p. 16.

<sup>15</sup>*Education for Christian Living*, Prentice-Hall, Inc., 1956; *Biblical Theology and Christian Education*, Charles Scribner's Sons, 1956.

"intelligent, warmly evangelical, and colored by a high regard for the church as the company of believers within which the grace of God is peculiarly operative. The treatment, while certainly not neo-orthodox, just as certainly reveals the impact of neo-orthodoxy upon American religious thought and life."<sup>16</sup>

Dr. Miller's orientation seems to comprehend at least these salient emphases: (1) the church as the redemptive matrix within which nurture takes place; (2) the educational process as involving both method and content, whose nexus (vital and potent) is theology in the terms defined above; (3) the behavioral situation of persons. "If the focal point of Christian education is Jesus Christ our Lord from the divine side, it is the response to him which is faith from the human side."<sup>17</sup>

In other words, this is what might be called a "relationship religious education." This type of approach is strongly influenced by Martin Buber's "I-Thou" dimension. It finds expression in a work, *Man's Need and God's Action*, by Reuel L. Howe, Professor Miller's colleague in the early days of the curriculum development leading to *The Seabury Series* of the Protestant Episcopal Church. One can see here something, also, of the principle of correlation of Paul Tillich's. Dr. Howe definitely acknowledging an indebtedness to the Tillichean framework of thought.<sup>18</sup> The dimension of the church as the nurturing matrix is most fully developed to date by Howard Grimes in *The Church Redemptive*. In that work Dr. Grimes also identifies the position taken by Reuel L. Howe with Dr. Tillich's.<sup>19</sup>

Is it possible that Professors Miller and Grimes represent in their stress on "relationship religious education" a kind of edu-

cational conservatism in the sense that methodologically they wish to retain the values of the experience-centered approach characteristic of Coe and Elliott, although they are theologically "advanced" in the sense of desiring to lay due stress on the initiative of God and the transcendence of his ultimate Kingdom? This is not to suggest, however, that in being thus paired Professors Grimes and Miller share identical views. Indeed, commenting on Dr. Miller's *Education for Christian Living*, Dr. Grimes says: "His theology may be questioned at many points, but his aim is clear: it is in the direction of 'modern Orthodoxy.'"<sup>20</sup> Both writers seek a "modern orthodoxy." Perhaps Dr. Grimes is more definitely in that line of the classical Reformation tradition which places greater accent on the divine initiative than on the human response — though both would doubtless insist on including each emphasis.

## V

A somewhat different line of approach to the constructive re-evaluation of the philosophy of Christian education is to be found in James D. Smart's *The Teaching Ministry of the Church* (1954). When Dr. Smart prepared his book he had completed a period of service as editor-in-chief of the then nascent *Christian Faith and Life* Curriculum of the Presbyterian Church in the U.S.A. (He has since joined the Faculty of Union Theological Seminary, New York, returning to his earlier major interest in biblical studies.) Like the other writers mentioned thus far, Dr. Smart is also interested in recovering theological foundations and dimensions for the church's educational responsibility. He seeks to redefine the goal of Christian education:

The redefinition can be accomplished only by recovering our continuity with the line of development that is marked out for us in the New Testament. Our goal must be no lesser goal than that which Jesus and the apostles

<sup>16</sup>*The Journal of Religion*, July, 1951.

<sup>17</sup>*The Clue to Christian Education*, p. 118.

<sup>18</sup>Howe, Reuel L.: *Man's Need and God's Action*. The Seabury Press, 1953, p. xii.

<sup>19</sup>Grimes, Howard: *The Church Redemptive*. Abingdon Press, 1958, p. 94f.

<sup>20</sup>In a review in *The Perkins School of Theology Journal*, 1957.



had before them. We teach so that through our teaching God may work in the hearts of those whom we teach to make of them disciples wholly committed to his gospel, with an understanding of it, and with a personal faith that will enable them to bear convincing witness to it in word and action in the midst of an unbelieving world. We teach so that through our teaching God may bring into being a church whose glory will be the fullness with which God indwells it in his love and truth and power, and whose all-engrossing aim will be to serve Jesus Christ as an earthly body through which he may continue his redemption of the world.<sup>21</sup>

One will note in Dr. Smart's writing a strong emphasis on the objective actions of God, his revelatory initiative, the need for human repentance and surrender to God, the recognition of God's sovereign power—characteristic Reformation points. His strong central emphasis is on the Bible; not any insistence that there should be study of the Scriptures for historical or critical knowledge, but "as the record of a revelation that is unique in our world."<sup>22</sup> He writes: "The goal of their Bible study . . . is that they may know in all his fullness the God who is revealed in the Bible, and may so understand all their life in the light of his presence that not only their words and actions but their very existence will be, moment by moment, a living witness to the reality of God."<sup>23</sup>

Elsewhere in his book Dr. Smart says: "The antithesis therefore is not between objective educational scientists and biased Christian educators but rather between educators who are committed to a Humanist understanding of the world and man, and educators who are committed to a Christian understanding of the world and man."<sup>24</sup>

Defending a more liberal theological tradition than Dr. Smart would advocate, Ralph D. Heim wrote in review of Dr.

Smart's book: "The total effect on a general reader may be bad because 'the present situation' is painted in blacks and whites. Actually, though, there has been a great body of religious educators who have sought to keep the program soundly within the framework of the church's organization, thinking, and mission. . . . To be sure, that slippery word 'theology' is used here in so many ways that one finds himself having to stop and determine the particular meaning at the moment."<sup>25</sup> Thus the very word "theology" itself continues to be suspect in some quarters, as connecting, by implication, a species of authoritarianism.

On the other hand, J. Donald Butler applauds Dr. Smart's emphasis in relation to the range of ideas covered, from the reinterpretation of the life of the home as integral to Christian education, to his insights with regard to the use of the Bible, to his discussion of the role of the church in general education.<sup>26</sup>

## VI

*The Gift of Power* (1955) by Lewis Joseph Sherrill, late professor in Union Theological Seminary, New York (earlier at the Louisville Presbyterian Theological Seminary), is another important work in the present constructive period of Christian education philosophizing.<sup>27</sup> Professor Sherrill, like Dr. Smart, pays considerable attention to the biblical *milieu*, but also draws heavily on depth psychology. What does he mean by "the gift of power"? It is the power to live, even under the difficult pressures of modern life, in the presence of God, with whom an encounter can take place. The difference between "relationship" and "encounter" may be slender, yet there is a qualitative difference which makes Professor

<sup>21</sup>Smart, James D.: *The Teaching Ministry of the Church*. The Westminster Press, 1954, p. 107.

<sup>22</sup>*Ibid.*, p. 143.

<sup>23</sup>*Ibid.*, p. 153.

<sup>24</sup>*Ibid.*, p. 205.

<sup>25</sup>*Religious Education*, Jan.-Feb., 1956.

<sup>26</sup>*Theology Today*, Jan., 1956.

<sup>27</sup>Sherrill, Lewis Joseph: *The Gift of Power*. The Macmillan Co., 1955.

Sherrill's interpretation more akin to James D. Smart's staunchly austere, revelatory biblical view than to Randolph Crump Miller's more warmly personal relationship view, though Dr. Miller is not by this to be construed as being any less biblical than Dr. Smart, nor Dr. Sherrill any less psychological than Dr. Miller.<sup>28</sup> Only the accent is different. On the other hand, Dr. Sherrill and Dr. Miller both tend to go to the Bible as a "resource," whereas Dr. Smart places a heavier accent on the Bible as bearing the record of the revelation, the living Word manifested by the written word.

Of Dr. Sherrill's position James Blair Miller wrote: "This view (of confrontation or encounter) is at once both man-centered and God-centered, with its focus on the meeting between man and God. It is precisely at this point of meeting that the self receives the gift of power—the power to become a spiritual being."<sup>29</sup>

## VII

Several other books should be included. D. Campbell Wyckoff of Princeton Theological Seminary published *The Task of Christian Education* in 1955. Referring to two terms once popular as used by Coe, "personality" and "reconstruction," Professor Wyckoff can give them a quite different connotation in the mid-Fifties from what they had had earlier. "Personality becomes Christian as experience is reconstructed, transformed, and redeemed by God in Christ. It develops through faith, belief and growth in the Christian way of life; through the expression of Christian values and meanings through a variety of mediums, and through participation in the creation of a

Christian society. This means that it comes into being as, through the Holy Spirit, God in Christ becomes the definitive reality in life to the child, youth, and adult."<sup>30</sup>

In a review of Dr. Wyckoff's book, J. S. Armentrout called it a kind of "introduction to a Reformation-oriented philosophy of Christian education."<sup>31</sup> The author's elaboration of his basic positions with reference to the theory of curriculum-building recently has been published under the title *The Gospel and Christian Education*. Here he argues for the kind of Christian education that will encourage persons "to face, analyze, think through, and deal with the culture's really profound challenges to the gospel, the church, and the individual Christian." This will imply "a lifelong tension, involving difficult and far from clear-cut decisions at many points. . . ."<sup>32</sup>

*The Dynamics of Christian Education* by Iris V. Cully (1958) is a further analysis of the underlying presuppositions of Christian nurture. At this time of writing, reviews of her book are only beginning to appear, but the response to date leads the present writer to point to this as an essential book in the ongoing conversations in spite of any natural husbandly modesty that might reject the tendency to do so. Dr. Cully writes out of an experience of teaching and curriculum writing. She differentiates between the roles of the cultural school and the church, "concluding that the church has specific functions which need to be kept clearly in mind when developing the content and methodology for communicating the faith."<sup>33</sup> The foundation for the

<sup>28</sup>Wyckoff, D. Campbell: *The Task of Christian Education*. The Westminster Press, 1955, p. 166.

<sup>29</sup>*The Christian Century*, Oct. 5, 1955.

<sup>30</sup>Wyckoff, D. Campbell: *The Gospel and Christian Education*. The Westminster Press, 1959, p. 181; cf. *Religious Education*, May-June 1959, pp. 304-308.

<sup>31</sup>Cully, Iris V.: *The Dynamics of Christian Education*. The Westminster Press, 1958, p. 10.

<sup>28</sup>Note the psychological interest in Dr. Sherrill's other books; especially *Guilt and Redemption* (1945), John Knox Press, rev. ed., 1957, and *The Struggle of the Soul*, The Macmillan Co., 1951. Likewise, Dr. Miller has an interest in the psychological dimension; e.g., cf. his volume, *Be Not Anxious*, The Seabury Press, 1957.

<sup>29</sup>*Encounter*, Autumn, 1956.



church's teaching is explicated as "the good news of God's redeeming love shown to mankind in Jesus Christ." The author believes that "the dynamic biblical theology being enunciated today, the present understanding of the nature and needs of persons, and the newer explorations into the subject of communication make necessary the development of somewhat different methods from those which were previously satisfactory for conveying religious insights."<sup>34</sup>

Dr. Cully sets forth the bases for life-centered methods. These are interpreted in "existential" as distinguished from "experiential" terms, under the designations "participation," "recognition," and "communication." This work is an effort to relate the underlying presuppositions of a vital Christian faith to a dynamic methodology of Christian teaching within the context of the church.

Writing about *The Dynamics of Christian Education*, Joseph W. Baus analyzes the author's position: "The content of Christian education is the saving activity of God. Though Christian faith and experience are grounded in the historical action of God, what God does is communicated through persons by a variety of means. But whatever the means, persons can communicate only what has happened to them. A transformed life, then, is a prerequisite for the Christian teacher. The author is realistic, though, in recognizing that sanctification is not completed so long as we are on earth, and that teacher and pupil share in the redemptive process."<sup>35</sup>

## VIII

This brief survey of the growing literature in the philosophy of Christian education from Harrison S. Elliott's question twenty years ago to the present is necessarily

fragmentary. It certainly does not pretend to point to any ultimate conclusion. One must remember, furthermore, that parallel with the line of development (or related lines of development) outlined here are others. For example, (1) there is the unrelaxed liberal position carried with considerable force into the present via Ernest J. Chave,<sup>36</sup> Harry C. Munro,<sup>37</sup> Ernest M. Ligon,<sup>38</sup> Sophia Lyon Fahs<sup>39</sup> and Edith F. Hunter;<sup>40</sup> (2) the equally unrelenting fundamentalist tradition, most recently expounded by Lois E. LeBar;<sup>41</sup> (3) the neo-evangelical position of Cornelius Jaarsma and his associates<sup>42</sup> or Frank E. Gaebelien,<sup>43</sup> related to fundamentalism yet on a distinctly different intellectual plane; (4) as well as ongoing Roman Catholic educational thought based on Thomistic philosophy though in-

<sup>34</sup>Cf. Chave, Ernest J.: *A Functional Approach to Religious Education*, University of Chicago Press, 1947.

<sup>37</sup>Cf. Munro, Harry C.: *Protestant Nurture: An Introduction to Christian Education*, Prentice-Hall, Inc., 1956.

<sup>38</sup>Cf. Ligon, Ernest M.: *Dimensions of Character*, The Macmillan Co., 1956. For a critique see Cully, Kendig Brubaker: "Is Character Education Christian?" *The Christian Century*, Sept. 25, 1957.

<sup>39</sup>Cf. Fahs, Sophia Lyon: *Today's Children and Yesterday's Heritage: A Philosophy of Creative Religious Development*, Beacon Press, 1952.

<sup>40</sup>Cf. Hunter, Edith F.: *The Questioning Child and Religion*, Starr King Press, 1956.

<sup>41</sup>LeBar, Lois E.: *Education That is Christian*, Fleming H. Revell Co., 1958.

<sup>42</sup>Cf. Jaarsma, Cornelius, ed.: *Fundamentals in Christian Education: Theory and Practice*, William B. Eerdmans Publishing Co., 1953.

<sup>43</sup>Cf. Gaebelien, Frank E.: *Christian Education in a Democracy: The Report of the National Association of Evangelicals for United Action Committee*, Oxford University Press, 1947; Also *The Pattern of God's Truth: Problems of Integration in Christian Education*, Oxford University Press, 1954.

<sup>35</sup>*Ibid.*, p. 10.

<sup>36</sup>*The Christian Century*, Jan. 21, 1959; cf. *Religious Education*, Jan.-Feb. 1959, pp. 69-70.

fluenced by contemporary pedagogical science.<sup>44</sup> Furthermore, this study has been limited to the American scene.

What we have been describing here is but one line of development. Yet it is unmistakably a significant one, representing educational theorizing and constructing, comparable to parallel basic theologizing, within the ecumenical Protestant tradition which numbers vast bodies of Christians in what may be properly identified as classical, trinitarian faith. These recent books are a

veritable renaissance, a venture into thinking in depth. Quite obviously the bibliographies of today's seminary students in religious education must be considerably different from those of 1940; and not merely because new works have been added to the old. The rediscovery and restatement of more ancient sources of the Christian theological tradition than were utilized two decades ago have made necessary the rise of a whole new corpus of literature. It is evident that the reconstruction is well under way; yet it is far from being completed. Milestones have been set up by these newer works, and the future beckons invitingly. No theological student can complain of intellectual aridity in today's shelf of required reading for the courses in foundations, principles or philosophy of Christian education.

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<sup>44</sup>Cf. Maritain, Jacques: *Education at the Crossroads*, Yale University Press, 1947; Collins, Joseph B.: *Teaching Religion*, Bruce Publishing Co., 1953; Gerard S. Sloyan, editor, *Shaping the Christian Message*. Macmillan, 1958.

## II

### A THEOLOGY FOR EDUCATION<sup>1</sup>

Reuel L. Howe

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IN THIS DAY of correlations it is exciting to discover the dialog that is being carried on between theology and education, and thus be able to understand better some of the deeper meanings of the educational process. The insights of this article come out of living encounters with many students, the meanings of which have been revealed by trying to understand them theologically. When we let the meaning of the Christian doctrine illumine the relationship and process of teaching, we begin to see the possi-

bility of a deeper kind of teaching; and our deeper understanding of teaching, in turn, contributes to a more relevant understanding of our theology.

#### I. THE DOCTRINE OF CREATION

We see this, for instance, when we let the meaning of the doctrine of Creation and the Fall illumine the teaching relationship. The Biblical view of human nature sees its paradoxical character. On the one hand, man is "but a little lower than God": he is crowned with glory and honor and (under God) holds the dominion over the beasts and the whole world of nature. On the other hand, he is like "unto the beasts that perish." The

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<sup>1</sup>I must acknowledge that my understanding of teaching has been greatly influenced by my understanding of Martin Buber's writings. R. L. H.

great philosophers and poets of all ages have generally agreed with this fundamental perception of man's paradoxical character. As Pascal said, "He is at once the glory and scum of the Universe."

That man was made in the image of God accounts for his glory. And because we are made in his image, our worship of him should be measured in part by the reverence in which we hold man. This should be the teacher's primary approach and attitude toward his pupils. Blurred and distorted though the image of God in man is, still the mark of the Hand of the Divine Craftsman is on him. Therefore, we should be open to the pupil's potentialities which in every given instance are unpredictable. The teacher whose mind is closed to the possibilities of his pupil cannot possibly be that pupil's teacher. To be sure, the evidence thus far may indicate that his abilities and possibilities are seriously limited. But there is always the unexpected capacity that might appear in him, and will more surely appear if it can be called forth by the expectant attitude of a teacher who has reverence for his pupil.

Second, every human being is a mystery because he shares in the mystery of the Divine Being who created him. No person can ever be fully known. He can be tested, analyzed, lived with by the most perceptive people, and yet the vast amount that they may seem to know about him is but a fractional part of the fullness of his being. Unfortunately, however, we absolutize and formalize the little that we know about him. We make the mistake of thinking that our thoughts about a person are the realities of that person. The teacher on the contrary, shows his reverence for God by his reverence for his students, and by his expectant attitude toward their hitherto unrevealed possibilities.

There must be, thirdly, a reverence for each individual's creativity and for his power of origination and re-creation which never really dies, even though it may be covered over by feelings of inadequacy and by the stereotypes to which he is made to conform.

His creativity can be called forth by the right person at any time. Surely to do so is the task of the teacher. Every student needs a teacher who believes that his creative powers are present.

Finally, there must be a reverence for the student's power of adaptability which is his practical power in relation to life and its requirements. It is the power to overcome handicaps, to make adjustments in the face of inhibiting influences (even, possibly, the influence of his teacher).

THUS, REVERENCE for God means reverence for that which he made, which includes man. And the great counsel that emerges out of this insight is that we should not underestimate the possibilities of the pupil or of oneself as his teacher.

The teacher serves God by serving his students. The relationship between the teacher and the pupil is cast in the image of the relationship between God and man, and man and man. Without this kind of concept the teacher becomes a mere peddler of content and his subject matter, instead of being a part of the truth, becomes an idol which the teacher serves.

The truth symbolized by the myth of the Fall accounts for the other part of the paradox that is man. According to this myth, man's desire to be on equality with God has led to that rebellion against God's will which is the essence of sin, the attempt to claim for himself the glory and honor which properly belongs to God alone. Man's capacity for truth, beauty, and goodness is thus seriously impaired, and God's image in man is defaced but not destroyed. There still remains in him the vestiges of the Divine Image and Likeness. Man is a sinner, but he knows that he is a sinner. The good teacher is, thus, prepared for the failures, betrayals, resentments, and other unhappy and painful accompaniments of the learning process. Because of the truth of the Fall, the teacher does not overestimate the possibilities of his pupil's rebellions against both truth and against the relationship between pupil and teacher.

Even as the sin of the Fall is rebellion against God in whose image we are made, so likewise the sin of the teacher and the pupil is against their relationship. This occurs when either one or the other exploits the relationship for any other than its true purpose; as when, for instance, the pupil cultivates a friendship with the teacher for the sake of the prestige he may acquire among his fellow students; when the teacher uses his pupil for the sake of some advantage he may gain outside of the classroom. There is also the sin that the teacher commits when he undertakes to dominate and enjoy his pupil and plays upon him as if he were an audience who exists for the purpose of giving him an opportunity to display his talents. Likewise, there is the sin that occurs when the teacher may use the relationship to propagandize and promote a viewpoint for the sake of his own pleasure or profit. In doing these things, the teacher or the pupil is degrading himself, the other, and the truth for which each has responsibility.

The meaning of the Doctrine of Creation and the Fall for the teacher and pupil is that both will strive to avoid an underestimation of the other's present powers. But how is such balance to be achieved?

THE ACHIEVEMENT of relative balance between our overestimation and underestimation of one another is the work of the relationships in which we are created to live. We are dependent upon one another for existence and its meaning. The meaning of existence is born out of the relation between persons. This is no less true in the relationship of teacher and pupil, and no less true for the teacher than the pupil. Education is the process of finding our relation to persons and things, and learning the meaning of them. The teacher and pupil are mutually dependent upon one another in this educational process. The teacher is dependent upon the pupil to be a learner in order that he may teach. The pupil is dependent upon the teacher in order that he may learn. Any conception of the role of either is deficient if it does not include the

necessity of the other. And the relationship is not a static but a dynamic one. Each one calls forth the possibilities of the other. Each is checked and limited by the other. Each is complemented by the other, just as the question of the pupil is complemented by the teacher's answer, and, likewise, the teacher's question can be complemented by the pupil's answer. Each becomes more in relation to the other than either could by himself.

Our failure to realize the full, creative, mutual, complementary character of the teacher-pupil relationship is due to our mutual offences against it, the sins of man against man symbolized by the myth of the Fall. We are thus brought to a need for redemption, and now consider the doctrine of redemption in relation to education.

## II. THE DOCTRINE OF REDEMPTION

What meaning does the doctrine of redemption have for the process of education? Or, how does redemption occur in the relationship between teacher and pupil? The educational situation in which the dynamic of redemption makes sense is one in which both teacher and pupil are seeking to actualize themselves. The pupil is seeking to realize himself in relation to persons and things and to find himself in relation to their immediate and ultimate meanings. The teacher is concerned equally with this objective although as teacher, he has an initial responsibility not only to make this pilgrimage for himself but to help the pupil with his.

But there exists within each of us, whether teacher or pupil, an inner battle between the actualizing forces and those forces that oppose them: between self-giving and self-aggrandizement; between *eros* and *agape*. Each faces the temptation of using the other as a means of becoming which would result in the diminishing of both. Exploitation of others is always self-defeating. The desire on the part of the pupil to show up the teacher, or the desire of the teacher to put the pupil in his place, or the desire of either of them to down-

grade the other will produce conditions in which both will suffer. There may be temptation on the part of the pupil to exploit the relationship of the teacher in order that he may accomplish his end, such as success, knowledge and power. The teacher may face a temptation to exploit the pupil for the sake of his status as a professor, to reinforce his own self-regard, or to increase his reputation in his field. He may even study to be a good teacher for the sake of his reputation and not for the sake of his pupil. Each in seeking to gain his own life will lose it because no matter how great the reputation or knowledge, the Spirit has not been served, and something deeply important has been lost.

For these reasons redemption is always needed in education. The principle of redemption is that "he who loses his life for my sake and the Gospel's, shall find it." This means that we enter into the teaching relationship not with the purpose of gaining, but with the purpose of giving. We come to teaching and learning with a prayer that we may lose our pretensions, our defensive need to justify ourselves, and gain, instead, a reassurance of life that is affirmed in our relation to one another.

The initiative in this process is the teacher's. He must embody for his pupil Christ's acceptance of him, that is, out of his own reassured existence, he affirms the existence of his pupil. He must provide for him the courage for the perils of learning and growing that are to be faced by him. The concern of the educator is not with what happens to him as a teacher but with what he can do for the pupil. He knows in the first place that real becoming takes place through the encounter of person with person. He may be one of such nurturing persons for his pupil. As such he must be one who is willing to assume responsibility for his pupil while at the same time helping the pupil grow in responsibility for himself. The teacher knows that his access to his pupil is through winning his confidence.

The pupil is reassured when he feels that the teacher accepts him before trying to in-

fluence him, and so begins to ask his questions. He asks his questions because he trusts the teacher; and, because he trusts the teacher, he is better able to accept whatever must happen in the learning process even if it is painful. One of the first tasks of the teacher, therefore, is to awaken the trust of the learner in order that the process of learning may begin to take place.

THE TEACHING relationship is also concerned with an aspect of education that is commonly overlooked. It is easily observed that learning is often blocked because the pupil is alienated from himself, from others including the teacher, and from the truth he is seeking to learn. Signs of his alienation are seen in his hostility, passivity, inattention or distraction. These states of being obstruct the process of teaching and learning. The teacher, too, brings similar difficulties to the teaching relationship, but because he is the teacher and, therefore, responsible, it is expected of him that he will have gained some power of insight and self-acceptance through his own sense of being accepted, and will be able, therefore, to take into himself the effects of his student's alienation. He will not allow the symptoms of his student's alienation to stand between and separate them. Instead of reacting to the symptoms he will try to break through them and speak to his pupil as person to person, meeting him in his loneliness, and thus awaken in him that trust without which neither teaching or learning may take place. We may call this aspect of education the reconciling work of the teacher. Now we begin to understand how education may participate in saving action.

We are ready, therefore, to consider the meaning of the crucifixion in education. When the pupil begins to ask his real question, when he begins to employ his new autonomy as a thinking and acting person in relation to the autonomous oppositeness of his teacher, and he experiences the pain of learning, conflict must result. Here the teacher meets his supreme test! He must be true to himself as a person, to his values,



and to his responsibility for his pupil. He dare not destroy the honesty of the dialog between himself and the pupil by compromise, and yet he must not allow the relationship to degenerate into a battle of wills! The teacher must accept with the word of love the actions and responses of the pupil no matter how emotional and defensive he may be. He must look upon the pupil as one making a painful pilgrimage.

In this way he keeps open the relationship while he still speaks as an authority out of his insights and values. This is a painful task and we shrink from it! But this kind of encounter, difficult as it is, often provides us with our greatest educational opportunities. Everything that passes between such a pupil and teacher may be educative because "it is not the educational intention but the meeting which is educationally fruitful." (Martin Buber, *Between Man and Man*). Teachers can look back upon many educational experiences with students which, at the time, seemed to be most unpromising if not destructive. Yet as time has gone on and the seed that was planted has had time to grow, many of these relationships have turned out to be the most productive ones. They become so when the teacher is able to keep his attention centered upon his pupil.

In the context of this kind of teaching, the intellectual instruction becomes really important and profoundly significant. The meaning of the content meets the meaning that the pupil brings out of his life to this moment of learning through the integrity of the relationship provided by the teacher.

There is no doubt that this is an enormous responsibility, but it is possible because of the truth stated earlier that the teacher embodies for his pupil the acceptance of Christ, that is, the teacher must employ his own faith in order that he may awaken the trust of his pupil. The teacher does not do the work of redemption out of his own power because the teacher, himself, is in need of the same redemption he would give his pupil. The teacher, himself, must be saved from the forces that would destroy him as a teacher, and only then can he hope

to be the instrument of salvation for his pupil.

However, this brings us to the question—How are the fruits of Christ's saving work made available to us? By what power may the teacher hope to be the instrument of education and salvation of persons? And this question brings us to the third aspect of our subject.

### III. THE DOCTRINE OF THE HOLY SPIRIT

What is the relation of the doctrine of the Holy Spirit in education? Our belief in the Holy Spirit is often non-existent so that we try to be religious or Christian by our own efforts. Instead of depending upon the power of the Holy Spirit for living the Christian life, we depend upon an imitation of Christ's teaching and example which means that we have to accomplish our salvation by our own power. If Christ is only our example, standing in front of us as a pattern to be copied, then we can save ourselves only by the power of our wills, only by the power of our imaginations to imagine him in us. Unquestionably there is a role for our wills and imagination to play. The power of will has been notoriously depreciated recently, but we know that it is completely impossible for us to match the example of our Lord, and, if our religion is only a matter of imitating Christ, then we are a doomed people.

But this is not our situation or task. We live in the age in which the Holy Spirit is present and active. He indwells us and others and accomplishes his purposes. When he acts, he brings persons in relation who become his instruments so that the response that is expected of us is not imitation of an historical figure but openness and responsiveness to an indwelling Presence. And, according to human standards, he seems to be lacking in discrimination because he chooses to speak and act through all kinds of people. For example, he will speak and act through a pupil as well as a teacher, although sometimes teachers are not prepared for this humiliating choice on the part of the Holy Spirit.

THE CENTRALITY of the Spirit needs to be restored to our faith because it is only by the power of the Spirit that we are able to pray. It is only by the power of the Spirit that we are able to call Christ, Lord. It is only by the power of the Spirit that we have the benefit of our faith, and can live together as Christians. And it is only by the power of Spirit that the teacher can be really present to the pupil and the pupil respond as a maturing person.

THIS CONCEPT leads to the principle of mutuality between teacher and pupil. Because of the mutual trust which we have already identified, each dares to be himself and give himself to the other in a relationship that has the quality of mutuality. In this kind of relationship the teaching is dialogical. The teacher and pupil are partners in a common enterprise, each with his unique part to play. The teacher is dependent upon the initiative and response of the pupil, and the pupil is dependent upon the initiative and response of the teacher. Each is limited by the other. Neither can successfully act as if the other was not there, nor intrude upon the other. Because of the mutual dialogical relationship, each is both teacher and learner. The Spirit unites them in both functions. Each teaches the other by both asking and answering questions. Each must bring to the relation humility and authority. Each must respect himself and the other, and each must expect to meet the other in the encounter of learning. This kind of relationship is the work of the Spirit, and is the means by which He leads us to all truth.

The pupil must participate in the relationship if real learning is to take place. His primary part is to participate in the dialog as learner by responding to the trust of the teacher with trust in the teacher. This means that the pupil must evaluate, select, and accept that which will help him to actualize his potential uniqueness so that he may with true selfhood enter into dialog with God through his participation in life. The teacher calls him into being as a person, and the pupil responds as a person in his

learning, deciding and acting. He is confronted by the teacher who presents himself and the truth of his subject matter, and in that confrontation the pupil is challenged, instructed, inspired, and nurtured.

The teacher's part is also one of participation, but on his side participation is a mixture of leadership and restraint: leadership in assuming responsibility for his pupil; restraint of himself in the interest of his pupil's freedom and independence. The student experiences this blend of leadership and restraint on the part of the teacher as freedom for exploration and authority for guidance.

The mutuality of the teaching relationship does not mean that the role of teacher and pupil are the same or interchangeable. The teacher is primarily the teacher although, because of the mutuality, he may learn from his pupil; and the pupil is primarily learner although he may on occasion be said to "teach his teacher." This possibility is especially likely when the relationship is lived in the Spirit Who may just as well speak to the teacher through the pupil as through the teacher to the pupil.

The Holy Spirit creates true community in which communion with one another is uniquely characteristic. When the teaching relationship is the servant of the Spirit, there occur between teacher and pupil mutual respect and trust. They become the nucleus of a community of learning where the uniqueness of each participant is honored and the respective roles of its members are carried out in a complementary fashion. Christian teaching is identified by the character of the relationship rather than by the subject matter taught.

#### IV. THE CHRISTIAN TEACHER

WE ARE NOW READY to identify some of the characteristics of a Christian teacher. To be more specific, a Christian teacher is one who incarnates the Holy Spirit rather than one who teaches a certain kind of sub-



ject matter which may be called Christian because it is about Christ.

Therefore, a Christian teacher is one who is alert to the meanings that his pupil brings to the moment of learning. Such a teacher makes himself not only responsible for what he has selected for his pupil, but also what his pupil, out of his living and learning, brings him. The teacher also keeps himself alert to the meaning of what is happening between himself and the pupil in the course of the learning process. He listens to him and tries to imagine what is going on in his pupil. This quality stands in a sharp contrast to the arrogance that so often characterizes the behavior of teachers. The Christian teacher does not view his pupil with condescension; neither does he pamper him nor exploit him.

Secondly, a Christian teacher believes that each person seeks to find his own special form and task. He is suspicious of conformity and will not commit acts of piracy on the mind and character of his pupil. But, on the other hand, he offers his pupil the gift of relationship in order that his personal qualities and capacities may be realized and confirmed. The teacher accepts the independent otherness of his pupil and does not wish to impose upon him his own relation to truth.

Third, a Christian teacher can speak and act as an educator and depart without anxiety because he both trusts the working of the Spirit and the inner-workings of his pupil. In contrast, many teachers do not so trust their pupils or the Spirit. They feel that learning on the part of the pupil is dependent upon the teacher's presence, and that everything that must happen to the pupil must take place while the teacher is present, or it will not take place at all. They have not learned that the teacher is like a farmer who plants the seed, and who goes about his other business leaving the seed to germinate, interact with the soil, put forth its blade, and grow until, in its own good time, it begins to produce its fruit, with only occasional attention required along the way. Teaching of this character respects

the qualities and capacities of the learner and his right and responsibility to become what only he can become.

Fourth, a Christian teacher is not anxious about which method of education he will use. After all, methods are only tools and a good workman should have many tools and be versatile in his use of them. A carpenter does not decide that he will be a "hammer man" or a "saw man" or a "chisel man." Instead he avails himself of as many tools as he can buy, and seeks skill in the use of them. Yet many teachers ridiculously line themselves up on the side of one tool or another, saying I am a lecture man, I am a seminar man, I am an audio-visual man, and restricts his creativity by rigid adherence to what we may call "tool loyalty." Decision as to which tool we use should not be determined by the tools or by our preference for one or another, but by the teaching task that must be done, just as a carpenter chooses a saw if a board needs to be cut, or a hammer if a nail needs to be driven home. Similarly, in the case of a teacher, if a question needs to be asked, he uses the educational method that will help the pupil ask the question. Or if the question has been asked, he uses the method which will help the pupil find the answer to the question.

Finally, a Christian teacher speaks as a person to the person of his pupil and expects response. He believes that the educational relationship is personal and has the responsibility of revealing the meaning of existence to its participants. "Revelation by its very nature is personal. Therefore Christian education must be personal; it must take place in a personal encounter and only secondarily is it transmissive. The content of the Christian faith was born of God's action and man's response—a divine human encounter. It is possible, however, to reduce it to subject matter and substitute the transmission of subject matter for the encounter with the assumption that it will accomplish the same purpose although it cannot, it never has, and it never will. . . . Separated from the relationship out of which it came, it is without saving power. As un-

related content, it is in danger of becoming a substitute for the relationship and therefore an idol."<sup>2</sup>

CONCLUSION: The task of the teacher and therefore, of Christian education, is to

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<sup>2</sup>*Man's Need and God's Action*, by Reuel L. Howe. Seabury Press, 1953.

embody the Holy Spirit and to consent to be his instrument in an enabling relationship with his pupil. The pupil may respond as an increasingly whole person and enter into creative dialog with persons and things and through them with God. He and the teacher will be recreated by the Spirit and become themselves members of a new community in which truth is served.

### III

## THE RELIGIOUS EDUCATION OF AMERICAN JEWISH CHILDREN

William W. Brickman

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THE PAST DECADE AND A HALF witnessed an acceleration of activity and a deepening of conviction and concern about Jewish education in America. Whether this be due to the Jewish people's determination to survive after the slaughter of the six million during World War II, the spiritual elevating arising out of the establishment of a Jewish state in the Holy Land, the religious "revival" in the United States, or any other factor or any combination of factors is a matter of minor moment. The fact is that there has been an upswing in the extent and depth of Jewish religion education in the American community. Details concerning this interesting development are handily furnished in a report recently issued by the American Association for Jewish Education, an organization which is dedicated to the promotion and coordination of Jewish religious schools, particularly in communities outside of New York City. The Jewish Education Committee of New York City performs similar functions for the Metropolitan Jewish Schools.

This report, prepared by two veteran educators, Alexander M. Dushkin and Uriah A.

Engelman, is entitled simply: "Jewish Education in the United States" (American Association for Jewish Education, 1261 Broadway, New York 1, New York 1959; XVIII + 265 pp) It was sponsored by the AAJE's Commission for the Study of Jewish Education in the United States, under the chairmanship of a man who is as well known in religious circles as he is in the legal, labor, and philosophical fields, Professor Milton R. Konvitz of Cornell University. Dr. Dushkin was Executive Vice-President of the Jewish Education Committee before becoming Professor of Education at the Hebrew University in Jerusalem. Author of the still valuable study, "Jewish Education in New York City" (1918), he served as the editor of the report. His colleague, Dr. Engelman of the AAJE, who has made his mark as a Jewish educator, historian, and research worker, directed the entire study, which lasted seven years.

The report is made up of eight chapters which cover the methodology of the study, the aims and objectives of American Jewish education, the quality and quantity of Jewish education desired by parents and children,

the community organizations for Jewish education, the content and results of Jewish religious studies, and recommendations for improving the work of the Jewish Schools. The appendices offer material which is of special interest to those professionally concerned with American Jewish education.

## I

THE KEYNOTE OF THE REPORT is an admirably phrased statement by Professor Konvitz. As he sees it, Jewish education is in *Galuth* (exile) in the United States in three ways: "we suffer because education in general has not reached the estate of which it is worthy; we suffer because within the Jewish community education, more often than not, fails to receive the support, emphasis, dignity and attention it needs and deserves; we suffer because within himself the American Jew often does not know what he wants the Jewish school to give the child, and why he wants what he says he wants" (p. IX). This threefold suffering is amply documented in the course of this volume, which is presented as "a report to the American people in general, for they know nothing or little about the thousands of schools in which over a half million boys and girls are enrolled for a Jewish education" (p. VII).

The report, in the first instance, however, represents "an attempt to present to American Jews a profile of Jewish education in the United States" (p. VII). But the most important of the *raison d'être* of this study "is the urgent exigency for direction that American Jewish education faces today as American Jews continue their advance out of fate into freedom" (p. VIII).

The foreword by Professor Konvitz is praiseworthy in that it not only states concisely the circumstances of the study, but it also provides its spiritual setting. His essay exudes the warmth of Jewish tradition, interwoven as it is with allusions to the Scriptures, the Midrash, the Talmud, and Chassidic lore. This type of expression constitutes an excellent example of the synthesis

of the sacred and the secular, which is apparently an objective of many serious-minded students of Jewish education.

The Dushkin-Engelman document glosses over the historical background of Jewish education in the United States, which should be of considerable value to the Jewish and non-Jewish reader, and instead plunges into the background and methodology of the study. The study's point of view, as expressed by the authors, is "scientific," that is, open-minded and objective; and "communal," that is, non-ideological with respect to religious or theological differences. Assuming that the preservation of the Jewish heritage and way of living are both desirable and possible in America, the study is focussed on how an improved Jewish education can contribute to a more enriching and satisfying Jew's life within the framework of American society and culture.

For the most part, the study confines itself to "elementary Jewish schooling — objectives, attitudes, enrollment, structure, management, programming, staffing, financing, achievements, needs" (p. 6). It is concerned with representative Jewish communities in various parts of the country. There is no attempt to duplicate the survey of Jewish education in Greater New York which was directed in 1951-1952 by the late Israel S. Chipkin. However, the results of the latter have been incorporated into the analysis of the Dushkin-Engelman report.

The present study made use of a variety of research procedures, such as questionnaires, interviews, and observations. Pilot studies were conducted in Cleveland and Savannah to test the instruments of research before the major project was launched.

## II

IN SEEKING AN ANSWER to the question of aims and objectives, the authors are evidently amazed that the majority of Jewish parents, leaders, and children regard "the acquisition of Jewish knowledge as a prime desideratum of schooling; and that parents

and community may be more ready than was supposed for a broad program to intensify Jewish education if undertaken by the leaders courageously and cooperatively" (p. 28). But the distance between desire and deed is what brings about the feeling of frustration among all concerned with Jewish education in America. The authors warn that this gap must be bridged, and they seem to think that it can be, by lengthening the period of Jewish education and improving the qualifications of the teachers.

LIGHT ON THE EXTENT of the Jewish educational enterprise is shed by the study's compilation of enrollment figures. As of the fall of 1958, a total of 553,600 pupils between the ages of five and seventeen were undergoing instruction in the various types of Jewish schools. This represents, approximately, about 10.5 per cent of the total Jewish population in the United States. The study estimates, on the basis of its figures and those of the New York City Survey of 1958, that about 40-45 percent of all American Jewish children of elementary school age are getting Jewish education at any one time and that, therefore, "well over 80 per cent of Jewish children receive some Jewish schooling at *some* time during the eight years of elementary school age" (p. 44). Moreover, there has been "a large and constant enrollment increase," a rise of 131.2 per cent, during the decade from 1948 to 1958.

Of the half million children and youth attending Jewish schools in 1958, 47.1 per cent were in Hebrew and Yiddish Weekday Afternoon Schools, 45.1 per cent in Sunday Schools, and 7.8 per cent in full-time Day Schools. Since 1948, the Weekday Afternoon School enrollment rose by 161.2 per cent, that of the Day Schools by 131.2 per cent, and that of the Sunday Schools by 106.7 per cent. These and other data are no doubt useful, but they do not tell the whole story. The authors actually present unweighted statistics, and thus, in the writer's judgment, give a misleading picture of the enrollment situation. A child attending a Sunday School or a two-hour, three-

day-a-week Afternoon School is not getting the same amount of Jewish education as a child enrolled in a Day School (*Yeshivah*). If a quantitative comparison is to be made, it would seem more accurate to do so by compiling pupil-hour figures rather than raw attendance statistics. Should this be done, then the probability is high that more than 7.8 per cent of Jewish instruction in the United States is carried on in the Day Schools. It appears hardly realistic to conclude that the Day Schools teach only 7.8 per cent of the total school enrollment and "probably no more than 4 per cent of all Jewish children of school age" (p. 155). Perhaps the authors' inference that "the fear of undermining the public school system would therefore seem very far from reality" (*ibid.*) should be re-examined in this light, if they are concerned with this fear. In any event, it is proper to be aware of the fact that mere figures do not constitute an account of what is done in any system of education. Quantity without quality is but a partial measure of progress.

THE OVERSIMPLIFIED LEVEL of research which characterizes the statistical data is also evident in the questionnaires. The responses to the questions seem to have been accepted at face value without any of the checks and safeguards which modern researchers in the social sciences have been applying to try to get as closely as possible to the real opinion. Thus, the authors phrase their interpretation of the responses as if there could be no doubt that parents and children reporting on their attitudes were being perfectly frank. They do not appear conscious of the possibility that some parents and children at least might have answered along the lines that they thought should please the interviewer or the administrator of the questionnaire. True, the study tried to secure genuine responses (pp. 73, 259-262), but the writer feels that the process of validation was not sufficiently deep. Accordingly, it would have been more proper if the authors expressed their conclusions regarding attitudes more cautiously. When they state that "most of the children — six out of ten —

like their Jewish school and would go to it if given free choice" (p. 77), it would seem more scientific to conclude that most children say that they like Jewish school. Further evidence is needed before this Dushkin-Engelman statement can be fully accepted.

The study estimates that American Jews spend each year more than \$60,000,000 for Jewish primary and secondary education, about \$110 per pupil per annum, "or about \$11.40 for every Jewish person in the United States, exclusive of capital outlay for schools" (p. 87). Since 1947, the total sum expended for Jewish education rose by about 230 per cent as the enrollment increased by about 140 per cent. "Whatever the causes for the increase, it would seem that American Jews are spending a very considerable sum annually on the Jewish schooling of their children" (p. 88). Over half of the money is derived from parents' fees and from synagogue membership dues paid by the parents; only about seven per cent is received in the form of subsidies from Jewish federations of charities and community councils, and the rest of the \$60,000,000 school budget comes from the general support by synagogues and temples and by solicitation from individual donors. Perhaps as much as \$10,000,000 to \$20,000,000 is obtained each year for Jewish schools by the "costly" and "uncertain" procedure of solicitation.

### III

EXAMINING THE SITUATION OF THE JEWISH TEACHER, the authors are not particularly happy, and with good reason. They find, for instance, that "the Jewish education of our One-day school teachers is woefully meagre," (p. 121). According to these teachers' own statements, only 21.9 per cent of them attained the college level of Jewish studies. Even worse, "over two-thirds do not lay claim to more than the most elementary sort of Jewish education, and 9 per cent state that they had no Jewish schooling whatever" (ibid.). As Dushkin and Engelman mournfully conclude, in the Sunday

Schools the ignorant are teaching the ignorant.

So far as the teachers in the other types of Jewish Schools are concerned, the authors seem to be more satisfied with respect to their Jewish knowledge and other qualifications. However, they point up the appalling fact that two out of every five teachers in the Weekday Afternoon Schools "do not consider Jewish teaching their main occupation" (p. 117). Their logical inference is that the Jewish teacher must become a full-time functionary and should be "*compensated according to the scale of salaries in the best elementary public school systems*" (p. 118 *Italics in the original*).

### IV

THE STUDY, for the most part, reflects administrative considerations and community-centered ideals, rather than subject-matter values and religious thinking. Consequently, its recommendations are more communal than curricular. Thus, a major recommendation is "to make all *Weekday Hebrew schools community schools*, on an inter-congregational or trans-congregational basis, managed by a community board in which both the participating congregations and schools and the federation community are represented" (p. 153). Now such a reform would no doubt be a boon to Jewish education, but it is very doubtful if this is or should be the focus. An accent on administration and organization is by no means enough; what is needed is more basic concern for the spirit and teachings of Jewish education. The form is incidental, but the content is essential. The interna and the externa together will surely raise the level of American Jewish education, but under no circumstances can the core be sacrificed for the shell. Yet, this is the impression one gets when he reads that "children may or may not attend Sundays as well as weekdays; the studies may be entirely Hebraic or not, but there should be one common school board . . . a *common curriculum with sufficient flexibility* to allow for specific modi-



fictions in particular schools, to be made by agreement, at the request of the school" (pp. 153-154. *Italics in the original*). Even when the "common curriculum" is spelled out by the authors, it seems to be of lesser import in the overall consideration than the arrangement of communal organization.

#### IV

THE QUESTION OF CURRICULUM is considered in Chapter VII ("What Do We Teach Our Children"). More than half of this 44-page chapter deals with subject matter, while the remainder discusses the results of Instruction in the Jewish Schools. The major facts adduced by the authors are not especially promising: nearly half of the Afternoon Hebrew Schools are not at all successful in preparing their pupils for the study of the Hebrew Bible; in seventy percent of the One-Day Schools the pupils have not read the text of the Bible, in Hebrew or in English. In all likelihood, confess the authors, "the vast majority of our children grow up without *any* knowledge of Bible text, either in Hebrew or in English" and they inquire, "are we to cease being 'the people of the Book?'" (p. 189). Their remedy follows, in the main, the general theme of the report: the improvement of "the teaching of Hebrew through scientific laboratory analysis and through directed classroom experimentation," an increase in the number of hours of instruction each week, and the lengthening of the number of years of Jewish study. They might also have stressed at this point, the more thorough preparation of the Jewish teacher in subject matter and the inculcation of a greater spiritual purpose in the Jewish teaching profession.

Apart from the Day School curriculum, the Talmud is barely taught in the Jewish School. The study recognizes, however, the "growing sense of the importance of teaching rabbinic Judaism as the classic way of Jewish thought, without which it is very difficult to understand Judaism and the Jewish way of life. Whatever be the forms

or the orientation in the study of Jewish religion and ethics, there is growing recognition that they must be grounded in the values of rabbinic literature, Talmudic and Midrashic . . . the development of texts and materials for teaching these rabbinic values, especially for those who do not have the time or the capacity for intensive Talmudic study, would seem to be one of the important curricular needs during the coming decade" (p. 191).

#### V

THE FINAL CHAPTER, "How Can We Improve the work of Jewish Schools?" recapitulates the salient facts, results and recommendations. The sponsors of the study are convinced that the time is ripe for "combined cooperative efforts" to "deepen the stream of Jewish education" (p. 222). They urge parents and community leaders to set aside more time for the children's Jewish schooling; to extend Jewish education to the years of adolescence; to insist upon full-time, fully-trained, thoroughly educated Jewish teachers; and to provide the proper home and community atmosphere for the promotion of Jewish culture and learning. To this recommendation they add the establishment of a National Curriculum Institute "as a national cooperative program for studying all aspects of the educational process as applied to Jewish schools, and for devising the necessary instruments and procedures toward translating general objectives into specific objectives and national norms of what schools can and should achieve in imparting Jewish knowledge as the basis for realizing all the other aims of Jewish education" (p. 225, the original is in *italics*).

Doctors Dushkin and Engelman remark several times, in the body of the report and in the summary, that there exists "a rather constant general trend toward more intensive Jewish education for an increasing number of children" (p. 226. The original is in *italics*). In line with this trend, they exhort congregations to limit the one-day program to children between the ages of

five and seven and to require all children thereafter to continue in the Weekday Afternoon Schools. They also recognize that *"the dramatic increase of Jewish Day Schools indicates that they have met a deeply felt need for more intensive Jewish education by the community"* (p. 229. Italics in the original). Very correctly, as a consequence of their advocacy of community organization of Jewish education, the authors throw the ball to the leaders of the Jewish federations. "Upon the readiness of federations to enter more actively into the area of Jewish education will depend in no small measure the progress to be made in creating co-operative community efforts for improving Jewish schools. Thus far, however, the help given by federations and councils has not kept pace with developments in Jewish education" (p. 233. The original is in Italics).

HERE AND THERE IN THE REPORT one obtains the impression that cognizance is taken of the significance of the Jewish Day School (Yeshivah) to American Jewish education. However, such facts as are given are too few and infrequent. The writer has already called attention to the misleading nature of the enrollment figures with respect to the Day School. If the authors had multiplied the average number of hours of instruction by the number of pupils, they would have obtained a far different relationship regarding Jewish school attendance. The vast proportion of One-Day School and Weekday Afternoon School pupils will certainly dwindle in the face of the pupil-hour product of the Day Schools. From the standpoint of quality, furthermore, the gap between the Day School and the other types of Jewish schools is impressive when one considers the superiority of the Day School pupils in the Hebrew language, Jewish history, and Jewish customs and ceremonies (pp. 209, 212). *A fortiori*, these pupils can show superior results in Bible and in Talmud.

In view of this, it is most difficult to appreciate why the study underplays the role of the Day School, why it appears to recognize the negative approach (pp. 28-30)

without supplying adequate positive data to balance it. Why say that the "impetus" for the growth of the Yeshivah "came from the Orthodox groups," when even a quick glance at the history of the Day School movement will show that, until recently, it was practically an Orthodox phenomenon exclusively? In fact, Table XIX on p. 57 indicates that 95.1 per cent of all Day Schools are Orthodox. The authors admit that the fivefold growth of the Day School during the past half-century in the United States and its twelvefold growth in New York City proves that it "is evidently one important agency for greater intensification in American Jewish Education" (p. 62). Should it not rather be said, in the light of the study's revelations regarding the Sunday School and the Weekday Afternoon Schools that the Yeshivah is *the important agency* for a more intensive Jewish education?

The report urges the expansion of parent-teacher activities and the formation of a National Association of Jewish Parents. Nowhere does it acknowledge the existence of the National Association of Hebrew Day School P.T.A.'s, sponsored by Torah Umesorah, now over a decade old.

If the Day School is indeed valuable, then the study should have vigorously called upon the Jewish community and federation leaders to give strong financial support to this type of institution. This should have been done all the more because, as the study demonstrates, the cost per pupil per hour per year was estimated in New York City to be \$0.23 for Day Schools, as against \$0.39 for Sunday Schools and \$0.45-\$0.49 for Weekday Afternoon Schools. The value received by the community from the Day Schools, even though communal support is meagre, should be reason enough for a forthright appeal for federation funds. In any event, the study might have made a stronger case for exercising pressure upon the federations to supply more than a pitiful seven per cent of the budget of American Jewish education in general.

It is difficult to keep from concluding that there is ample evidence that the new



study of American Jewish education is biased against the Orthodox Jewish Day School, even if it does mention from time to time its achievements, value, and contributions. Consequently, while the report as a whole performs a helpful service in enlightening the American Jews about the Jewish Schooling of their children, it is inadequate in portraying the status of the Jewish Day School, which is the only school of any definite promise for the perpetuation and advancement of Jewish religious ideals and learning in the United States.

IN GENERAL, the authors of the report have labored conscientiously to produce a clear, readable document. It can surely be consulted with profit. Very likely, it will "serve as a valuable historic and sociological record of aspects of American Jewish education in the middle of the twentieth century" (p. 13). It is to be regretted however, that it is not a valuable record of the most important aspect of contemporary Jewish education in America, the Yeshivah or Day School under Orthodox Jewish auspices.

#### IV

### LAUNCHING A LAY APOSTOLATE

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PERHAPS the title is misleading. No human being can "launch" an apostolate. Only God can do that.

An Apostolate must be composed of apostles. An apostle is one who is sent — sent by someone bigger than himself, even as an ambassador is sent by a king.

And, as any Apostolate must be concerned with one thing, and one thing only, to bring to men the glad tidings of the Gospel, its members must be specially chosen by God, and are so chosen. He has said, "you have not chosen Me, I have chosen you." This means a *vocation*, a special call of God.

Fundamentally the whole matter is very simple. God loved us first, and religion consists in our loving Him as passionately as He loved us in the first place. All vocations are, therefore, simple implementations of that immense truth, that religion is a love affair between God and men; and that vocation is only a special accent, or way, of loving.

To married people, the way leads through a mutual love of one another and their chil-

dren; to a priest, the minister of God, it leads, through the dedication of his being in a total consecration, to the heights where he loves God most directly and becomes the intermediate between God and man. To the nun and the monk, this takes the path of renunciation, the leaving all things, and the following of Christ with a complete single-mindedness and a passionate love, up the immense little hill of the skull.

WHATEVER THE CALL, whatever the vocation, whatever the Apostolate, it is always a call to *caritas* — to love. To me this call came in a strange way. The Lord took me, by the hair of my head, out of the welter of the Russian Revolution, and brought me to the shores of a new world. I came poor, ragged, homeless, weary.

I could not say I was alone — because I came with a husband. And a son was born to us in Canada. Perhaps that began the launching of an Apostolate. Who can say at what moment such a creative launching begins with the most holy will of God? Providence, having taken my husband,

placed into my heart an insatiable hunger to love God in the poor, the forgotten, the tired, the lost, the lonely, the slum dwellers of our big North American cities, and our beautiful lonely countryside.

And still there was no sign, so far as I was concerned, of any Apostolate, or any "launching." There was just God and me, and the hunger to love — love leading to unity in that love. The only way men can be united with God, the only way men can touch God, outside of the sacraments, is through their neighbors.

Night and day I saw the pain of Christ in His poor. Night and day I desired with a great desire to sell what I possessed, to give it to the poor, to take up my cross, and to follow Christ into the slums . . . not to "do good" or to launch an Apostolate, but just to love and share the poverty of Christ in my brethren. This was a simple desire, yet also a flaming hunger.

HAVING RECEIVED the proper Ecclesiastical permission and approval needed by every Catholic soul to know he is doing the will of God and not following a path of illusion of his own making, I finally implemented that desire in 1929, in Toronto, Canada. I began the laborious job of selling my possessions, and giving the proceeds directly to the poor.

Still there was no sign of launching nor of any Apostolate. I was just a woman in love with God, wishing to make the slums her cloister, hoping to witness to Christ "by being" on the badly re-paved pavements of slum streets and in the crooked and dilapidated houses.

Perhaps this was the moment when God launched the Apostolate. For He Who issues that particular call to human souls, He Who gives that particular vocation, brought to my doorstep two young women and three young men. They had heard, somewhere, somehow, about what I was doing. They came to offer themselves, in the same manner, and in the same way, to God! Again with the approval of the proper Ecclesiasti-

cal authority, I took them to live hiddenly and quietly, loving and serving the poor, sharing their lives of hardship and squalor. And now there were six of us.

That probably was the moment when the Apostolate was launched. I cannot tell. We just loved and served. But it has to be said, and I must witness to the truth, that on October 15, 1930, in a shabby store front of the slums of Toronto, our Apostolate was born. We called it Friendship House, for friendship is one of the fruits of love.

What did we do? The usual. We fed the hungry, clothed the naked, wept with those who mourned, gave drink to those who thirsted, and buried the dead. But above all we realized from the beginning, that *being* before the Lord mattered more than *doing*, and that the corporal and spiritual works of mercy had to be done with a flaming charity. We had to be part and parcel of those we served. We ate the same food that we gave them, humble as it was. We dressed ourselves in the same sort of second-hand garments we gave them. We lived in the same uncomfortable, cold, or over-heated homes they lived in. We were equally poor. And, I think, equally despised!

TODAY, IN 1959, we have our headquarters in Madonna House, Combermere, Ontario. To us come youth from all lands, including the U. S. A. and Canada, to give their lives to this Apostolate, this ideal, this way of loving. From here they go forth. You can find them in Whitehorse, Yukon and in the snowy vastness of the arctic, loving and serving the Indian and the ever-shifting population of a frontier town. You can find them in the burning deserts of Arizona and in Texas, living in adobe huts, as do the Spanish-Americans, whom they love and serve. They receive their food from the same sources as the poor. They wear just such old garments as they beg for the poor. You can find them in the beautiful city of Portland, Oregon, working for interracial justice, not only with Negroes, but also Orientals and Gypsies and other minor-

ity groups of that fabulous sea port. You can find them in Canada's rural areas, where the tar-papered shacks of the poor are an obscenity, almost, standing as they do against the beauty and grandeur of God's woods and lakes.

Some are making ready to go across the seas, to Pakistan, to Africa, to love, to share, to bear the burden of the poor. Because they are passionately in love with Christ in humble people; because they want to be united with that Christ.

For those who have eyes to see the beauty of God in the faces of men, there is neither

a Jew nor a Gentile, a freeman nor a slave, a Protestant nor Hebrew. They remember that their Love, died out of love to make all men brothers.

If living by begging, having no possessions whatsoever, and sharing the lives of the poor and the wretched is launching an Apostolate — then we have launched an apostolate. I had little to do with this. God did the creating and the launching of the Apostolate. And all I did was to fall utterly, passionately, in love with Christ, sell what I possessed, and follow my Love where He led me. The others came to do likewise.

## V

### FRUITS OF A RESEARCH CURRICULUM

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**M**ORE PEOPLE than ever are attending churches and church schools, and their attendance is becoming more regular. At the same time, there is more crime, delinquency, divorce, and mental disorder than ever before. This is a challenge for religious educators. But it is a challenge against odds. Most religious and character education must be accomplished within periods as short as one hour per week. The leadership during that hour is made up of earnest volunteers, many of whom lack the time for proper leadership training.

In order to meet this challenge, religious and character education must become the finest and most effective of all education. New educational techniques must be found! Curricula must be brought up to date. This is the task of research. Churches and character building agencies are in dire need of research laboratories to bring about the progress necessary to meet their challenge.

These laboratories must be specially constructed to do the special kind of research which will advance curricula, teaching procedures, and religious education generally. There can be no test tubes, no guinea pigs, no precise control groups, and no stress experiments. These laboratories must work with the most complex of all data, human experiences. From these data must come basic theories and hypotheses upon which effective religious education can be built.

THE CHARACTER RESEARCH PROJECT uses a *research curriculum* as its basic tool. A research curriculum has educational hypotheses built into it in such a way that parents, teachers, and the children themselves supply data to test these hypotheses. Scientific techniques are now available to correct these kinds of data for biases of sampling and errors in reporting. But its greatest strength derives from the fact that it deals directly with the experiences of those in-

volved in the learning situation — the teacher, the parent, and the child himself. Because of this, the findings of a research curriculum are directly applicable to religious education. Such findings can be guides to all who write curriculum.

After almost a quarter of a century of research, the Character Research Project has much to say to the curriculum writer. This article is to share with you "fruits" of this research curriculum and the research studies derived from it.

### I. WHAT WE KNOW THAT WE KNOW

RESEARCH EVIDENCE is accumulated bit by bit. Rarely does a single finding have great significance. But in the course of time the weight of these bits of evidence make it possible to make confident generalizations which can guide the curriculum writer. Here are five such generalizations which have grown from research.

#### 1. *How a learner learns is more important than how a teacher teaches.*

In one youth congress, high school boys and girls who had learned learning skills retained twice as much of the lesson content as the teachers who taught them. This is in spite of the fact that the teachers had worked on the material an extra week in preparation for teaching. Students who had inexperienced teachers learned just as much as those with experienced, confident teachers.

Some studies provide evidence that effective religious education depends on some specific learning attitudes and skills. For example, the child who expects to learn probably will learn. If, in addition, he has a good reason for wanting to learn his religion, and sets himself a realistic goal as to what part of that learning he can do in a particular week, he will learn more meaningfully. Finally, if he can find ways to evaluate his progress, he will learn more permanently. Helping children learn to learn religion is one way to change the "most wasted hour" into an exciting challenge for children.

#### 2. *The best time for a child to learn a*

*religious concept or to develop a character trait is when he is first mature enough to express it.*

Conscience first develops in a child about the time he enters the first or second grade. He cannot depend on his conscience until it has developed sufficiently. If we wait too long, the child will have developed habits which must be unlearned before he can depend on his conscience. However, at the primary age, learning to depend on this newly maturing conscience can be as exciting to a child as learning to ride his two-wheeled bicycle. There is a *best* age to learn every religious concept and attitude, from learning that God is good to learning to pray for guidance.

The finding that there is an optimum age at which to teach a concept is only one of the "fruits" of a research curriculum. For example, it is now becoming possible to predict what can be taught at one stage of religious development to achieve the maximum spiritual growth later in a child's life. Furthermore, it is becoming possible to describe how religious and character traits can be integrated in a child's personality at successive age levels.

The spiritual growth of a child is not a simple matter. Each child develops differently. Yet, through research, religious educators, teachers, parents and the children themselves can learn techniques which enable each child to achieve his maximum spiritual potential in his own way.

#### 3. *Effective learning in religious and character education depends on parental support.*

In general, children learn best when parents are genuinely interested in what they are learning. However, interest on the part of the parent is not enough to promote effective learning. Some studies provide evidence that lessons in religious and character education are most likely to be learned if part of the learning takes place at home with the help of interested parents.

Much has been learned about home teaching through the research curriculum. For example, the Home Dynamics Study has iso-

lated over 300 dynamic patterns of home climate which influence home teaching. Moreover, parents' roles in religious education have been described. Most stereotypes about how fathers and mothers should act are incorrect. Father and mother have a definite team relationship in religious home teaching.

Another striking finding is this: There are different ways to most efficiently support children's learning at home depending on the time and facilities available for teaching during the week. These ways to support children's learning can be a part of every home.

4. *The church school and the character building agency can best teach ideals while homes make their best contribution in teaching the child to apply these ideals.*

Spiritual and moral maturity involve both idealism and realism. The church school best promotes these ideals while realistic applications are best learned at home. By nature, girls are the more idealistic and boys the more realistic. To attain a high level of maturity, balance must be achieved.

One interesting aside to this is the repeated finding that knowledge of religious principles or of right and wrong is not closely related to character growth. A child must see religious values as being important to him and he must have the skills to predicate his behavior on these values.

A child learns religious attitudes and ideals when they are clearly stated and taught in conjunction with the skills to do something about them. As a matter of fact, he learns these ideals best when he has a variety of learning experiences related to them.

5. *There is no best teaching method for all teachers. The most effective teacher is the one who has the skill to evaluate learning in order to discover the best teaching method for him.*

Through the research curriculum, four types of teachers have been described. For each there is a different approach to effectiveness. However, within each type there

are individual differences. Each teacher needs to be given practical helps for discovering his unique "best" approach.

The need for an individual approach to teaching does not detract from some general principles of good pedagogy. For example, when applied Christian living is directly related to Biblical content materials, learning is more effective than when these two aspects are taught separately.

Curriculum must be written so that it is adaptable in a number of ways. It must take into account a wide range of individual differences among learners, teachers, institutions, and neighborhoods. Can this be done in a single curriculum? Evidence from a research curriculum indicates that it can. However, we have much to learn. Every research finding must be explored so that it can be of maximum help to a teacher like Mrs. Brown as she teaches her active fifth-graders in a poorly partitioned corner of the church dining hall. In addition, every finding must help an experienced teacher like Mrs. Jones realize the fullest potential of her modern classroom.

## II. MEETING THE CHALLENGE

EXECUTIVES in religious and character education and their staffs have ideas of what ought to work according to their best knowledge. But because a procedure *ought* to work does not mean it *will* work in practice. Here is the real value of a research curriculum. Findings from various sources within the curriculum tend to support one another if they are valid. This is called cross-validation. In a research curriculum, a procedure must not only appear to be successful as it is tested but it must also be consistent with other procedures and findings.

The longer a research curriculum exists, the more valuable it becomes. As greater quantities of evidence are collected, the possibilities for cross-validation also increase. As evidence is accumulated on individual children, longitudinal studies already described become realities. But more than this, research in religious and character edu-



cation is a new discipline. The development of new methodologies depends on continuing programs.

Religious and character education must become the finest and most effective of all education. Research curricula can make it so. It can produce scientifically valid and useful data. Research curricula have already played a part in character education in camps,

schools, and weekday religious education. It is to be hoped that many such research curricula will eventually help bring religious education up to date in our complex technical and social world.

*(Bibliographies and lists of resources may be obtained by writing the Union College Character Research Project, Schenectady, New York.)*

## VI

### SOCIOLOGICAL PROBLEMS PRESENTED BY AN AGING POPULATION

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CURRENT SOCIOLOGICAL knowledge about aging is primarily derived from three sources: sociological theory which lends its categories of logic to the analysis of specific problems of social pathology, and all other behavioral functions; sociological research, which, within an empirical setting, seeks for qualitative and quantitative answers to questions hypothesized and placed in an appropriate research design; and last, clinical experience provided by perceptive and skilled practitioners, including social psychologists, social case workers, group workers, and community organizational specialists. In contrast to other social phenomenon, aging has attracted only limited attention from social scientists and scholars. Other problems such as the family, criminology, social stratifications by class and caste, mobility, urbanization, research design and methodology, and a host of other strategic problems have so absorbed the interest, energies and resources of sociologists that they have been able to make only a sparse and uneven contribution to the systematic study of aging.

It is clear that the demographic revolu-

tion generating in most of the countries throughout the world, and the resultant unprecedented acceleration of the rate of population growth, will have a dynamic effect upon the institutions through which vital life processes are carried out. In the United States, a picture of this potential force can be captured from a brief look at population trends. Beginning in the nineteenth century and continuing into the third decade of the twentieth, the United States had a declining birth rate. The crude birth rate began to rise after 1940, but, the mortality rate, which had begun a decline about 1850, continued to go down. There is evidence to believe that the increased birth rate after 1940 was only a response to war conditions, and, hence, is only temporary. If this is true, then there will be a continuation of the downward trend with a subsequent retardation of population growth.<sup>1</sup> Nevertheless, the rise in the birth rate since 1940 has been four times more important

<sup>1</sup>Warren S. Thompson, "The Demographic Revolution in the United States," *The Annals, The American Academy of Political and Social Science*, March 1, 1949, pp. 22-69.

than the decline in the death rate in producing population growth.<sup>2</sup>

## I

One inevitable consequence of the eruption of population is the fundamental change which takes place in the age structure. The people of the United States are still at a young stage of demographic development, but, the index of aging is making a dramatic rise. The percentage of people over 65 to children under the age of 15 is changing radically, while the percentage of the age group in between these two poles on the age continuum remains approximately the same. In 1900, 34.5 per cent of the population was under 15; 61.5 per cent was in the bracket 15-64; and 4.0 per cent was over 65. At that time there were 75,995,000 people in the United States, the median age of the population was 22.9, and 3,080,000 people were over 65 years of age. By 1950 the population of this country had doubled, but the number of men and women over 65 had quadrupled, and the median age went up to about 33. The proportion of children decreased from 34.5 per cent to approximately 20 per cent, while the percentage of oldsters increased from 4.0 per cent to 10 per cent or more.<sup>3</sup>

The dramatic increase in longevity can be pointed up by the following: life expectancy at birth in the Roman Empire was 23 years; in 1850 in New England it was 40 years; in the United States in 1900 it was 47 years; in 1930 it was 60 for whites;<sup>4</sup> today it is 69. In 1950 there were some 14 million old people in this country, with a majority of these being women, the life expectancy for

males being 66, for females a more favorable 71 years. By 1975 the U. S. Bureau of the Census expects that there will be more than 20.7 million senior citizens in America, with 11.9 million of these estimated to be women, and 8.17 million to be men. Women, therefore, present a greater problem than men to the planners.

THE PROCESS OF excessive aging will definitely have its limits and the proportions of the population 65 and older will probably decline between 1980 and 1990.<sup>5</sup> Even though this may be a transient phenomenon, it is one of such magnitude that our social, economic, political, and religious institutions cannot be insensitive to it. The 15 million senior citizens in the United States are receiving a net gain of one-third of a million people in their ranks every year. These, plus the 34 million people, between the ages of 45 and 65, who cannot help but feel a closer and closer identification with their older confederates, make a formidable political block with which to deal, regardless of party affiliation.

There is no need to detail the explicit causes of this extensive population change. The advances in medical science, engineering and sanitation, nutrition, health education, and the increased standard of living associated with modern urban industrialism are well known. What is needed, apparently, is an understanding of what the statistical components of aging mean in the modern world.

## II

Aging is an intrinsic (universal and inescapable) phenomenon. Even though age has been venerated in some societies, people have always grown old and most have resisted it. It is as if they want to continue individual existence *ad infinitum* without realistically considering the biological proc-

<sup>2</sup>Kingsley Davis, "Recent Population Trends in the New World: An Over-all View," *The Annals, The American Academy of Political and Social Science*, Mar. 1958, pp. 1-10.

<sup>3</sup>Vasilios A. Valdoras, "Young and Aged Populations," *The Annals, The American Academy of Political and Social Science*, March 1958, pp. 69-83.

<sup>4</sup>Leo W. Simmons, *The Role of the Aged in Primitive Society*, Yale University Press, 1945, p. 16.

<sup>5</sup>See Peter O. Steiner and Robert Dorfman, *The Economic Status of the Aged*, University of California Press, 1957.

esses leading to senescence. But when the individual fails to plan for himself, the social group, with varying degrees of effectiveness, takes over. Without fail, almost all cultural societies studied by anthropologists have developed techniques for caring for their non-productive citizens, children on the one hand, and the aged on the other. Indeed, in the most harsh and difficult environments, the amount of concern for the aged seems to be the strongest. Food and protection are provided more readily than in the so-called "higher" stages of civilization.<sup>6</sup> It may be that as man is removed from the land and a pastoral pattern of existence and placed in the impersonal and complex society of a modern industrial city, his treatment of the aged may become less humane. Old people will find themselves blessed with added years, but damned with the feeling that nobody cares.

EMPLOYMENT is one of the most serious problems facing an elderly person in a technological society. As those under 18 and those over 65 are being removed from the labor market, the responsibility for producing the total national economic output is increasingly falling on the age group in between. Only 2.4 million men 65 and over were gainfully employed either part-time or full-time in 1954. This amounted to about 2 out of 5, whereas 4 out of 5 were gainfully employed in 1870. In regard to females in the labor force, fewer than 1 in 10 in this age bracket were employed. During World War II, the percentage of older persons employed increased, but the trend was reversed at the close of hostilities.<sup>7</sup>

It is difficult to learn the amount of involuntary unemployment, but a clue can be had from a sample study of 2,380 old-age insurance beneficiaries. Fifty per cent had been laid off, and only 5 per cent had of their own free will retired in good health. The rest quit because of poor health and

other reasons.<sup>8</sup> A study of aging in specific industries in the United States has not been done, but such a study, focusing on selected occupations and giving a systematic discussion of reasons for the changing age structure within them would be instructive.<sup>9</sup> At least one authority in this field, in making an evaluation of the employment trends in the United States, expresses little sympathy for the pessimistic predictions that the older worker is doomed in our economy. While he recognizes the downward trend, he contends that it is relative. Furthermore, he judges that the pressure to employ workers with better education and training will auger well for the older workers.<sup>10</sup>

Despite this brief note of optimism, it is impossible to avoid the problem of old age dependency. In a report on consumer income, the U. S. Bureau of the Census stated that in 1948 over one-third of the men and women in the age group over 65 had no cash income. Those who had some cash income were severely restricted. Men in this category averaged just under \$1,000 per annum. Compare this with the \$2,928 median income of males aged 45 to 54. Those who had enough savings to live on composed less than 20 per cent of all aged persons. All the rest were to some degree dependent. Income levels have risen, of course, since 1948, but so has the cost of living. In October 1950 the government estimated the cost to maintain an elderly couple at a "modest but adequate" level of living in an urban center. This ranged from \$1,602 per year in New Orleans to \$1,908 per year in Milwaukee. The number of inaccurate, and almost conventionalized, current assumptions about the economic status of the elderly is patent and appalling, but the facts on the real income of the aged are increasingly being brought

<sup>6</sup>Leo W. Simmons, *op. cit.*, pp. 34-35.

<sup>7</sup>Domenico Gagliardo, *American Social Insurance*, Harper & Brothers, 1949, pp. 22-47.

<sup>8</sup>Jacob Fisher, "Aged Beneficiaries Assistance Recipients, and the Aged in the General Population," *Social Security Bulletin*, June 1946, p. 11.

<sup>9</sup>See F. LeGros Clark and Agnes C. Dunne, *Aging in Industry*, The Philosophical Library, Inc., 1956.

<sup>10</sup>Domenico Gagliardo, *op. cit.*

to the attention of public officials, legislators, and others responsible for the development of policy and program.

### III

The justification for social security is that it is America's way to meet the hazardous economic problems of the aged. As our economy becomes governed more and more by a monetary exchange, the security of those over 65 tends to decrease, and this in spite of the fact that more and more people are being covered by the liberalizing of the Social Security Act. Whether or not social security is right or wrong for America is no longer a moot question, because economic transmutation has made it virtually impossible to meet old age dependency through individual or family economics.

As the Old Age and Survivors Insurance program increases its coverage, as well as the benefit payments, the Old Age Assistance program which makes federal grants to the needy aged becomes less and less needed, and decreases accordingly. Involving state participation, the Old Age Assistance program has been uneven and parsimonious. The 2,790,068 OAA recipients in 1950 received an average monthly grant of \$43.85.

Unlike OAA, OASI does not involve state participation. On January 1, 1959, there will be an increase of approximately 7 per cent in the social security payments, but for the present the maximum possible payment per month for a single person is \$108.50; for a couple, both of whom are over 65, \$162.80. Not many receive the maximum, and the average retired worker and his wife receive just a little more than \$100 per month. In addition the beneficiary may receive additional income from a private pension, a relief enjoyed by only 800,000 people. Also he may earn as much as \$1,200 a year to supplement his social security payments. Social Security is made available through a taxing program, involving a schedule of contributions from employers and employees. Eventually this will be a

large tax burden, but a burden most students of the problem favor to meet our responsibility for the older generation.<sup>11</sup>

### IV

Related to the problem of employment is the emotional shock which often comes with retirement. This point has been poignantly discussed by physicians, but it is of interest to the sociologists, also.<sup>12</sup> This may be more of a problem for men than women, because in this culture men are supposed to be more aggressive and outgoing, and they may be more confused by their increasing inability to maintain the pace they have led in the past. Also, because more men than women are employed, they are worse affected by the arbitrary standard for retirement at the age of 65. Senility and withdrawal do not automatically occur at this time. Indeed many individuals maintain good health and stamina much longer, pointing to the need to establish criteria for later maturity which will provide more accurate indices for retirement than a purely chronological date does. Incidentally, there are a number of interesting experiments in industry today to find a pattern for flexible retirement. Some of these are based on solid humanitarian considerations, but the sheer economics of keeping a person a producer instead of a consumer only helps to gain a wider hearing for proponents of this plan.

Adjustment to retirement brings many changes, including possible loss of prestige and status, a fixed and reduced income, change in living arrangements, declining physical health, deterioration of intellectual capacities, isolation, and separation from family and friends. This adjustment actually starts at birth. As each individual meets new experiences and handles problems of

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<sup>11</sup>John J. Carson and John W. McConnell, *Economic Needs of Older People*, The Twentieth Century Fund, 1956.

<sup>12</sup>Ruth S. Cavan, et al. *Personal Adjustment in Old Age*, Social Research Associates, 1949.

increasing intensity throughout his life, he is preparing for the negation of social participation which often comes with retirement. Most of the studies which have dealt with this question have focused on low income families, but there is some variation of reaction by social class status.<sup>13</sup> Regardless of this fact, withdrawal affects people of all social classes. It is a serious problem, and in many cases, it is symptomatic of even more deep-seated problems.

To the policy makers in the field of housing a recommendation comes from a study of the family life and problems in a long-settled working class borough in East London.<sup>14</sup> The central question probed in this study is: are old people isolated from their families? The conclusion is negative. The 203 old persons interviewed had an average of 13 relatives within a mile radius. They saw 75 per cent of their children, married and single, once a week, and a third of them every day. The reciprocal relationship between parents and children, each meeting specified needs of the other, helped maintain morale for the elders in their declining years. Children, especially, added a psychological accent to their lives. Because of the continuing importance of generational and kinship ties, public welfare agencies are urged to house old people near their relatives.

No similar study has been done in America where industrial growth and decentralization has prompted an unprecedented mobility of population and the subsequent separation of the younger generation from its more sedentary parent group. Surely the growing individuation of the family portends a life of isolation and loneliness for parents which members of the second gen-

eration would not wish for themselves. Some parents follow their children when they migrate to other states, and some elderly people migrate on their own initiative to other sections. This accounts in part for changing distribution by states of those persons past retirement and for the fact that the largest increase in aged persons in standard metropolitan areas has been in the South. Between 1940 and 1950, for example, Miami, Florida experienced an increase of 146 per cent; Tampa - St. Petersburg, Florida, 129 per cent; Dallas, Texas, 94 per cent; Houston, Texas, 85 per cent; San Antonio, Texas, 63 per cent; and New Orleans, Louisiana, 52 per cent.<sup>15</sup>

## V

In addition to the problem of residence location, there is the additional question of the adequacy of the physical arrangements for living. Modern homes are being built too small to include more than two generations under the same roof. One-third of the families over sixty-five do not live in their own homes. The two-thirds of the heads of families, in this age group, who do own their own homes, often find them inadequate. Many of them were built for a different day and are unsuited to contemporary needs. They may be too big, antiquated, and have features designed without proper allowance for senescence. As bad as their plight is, however, it does not compare with that of those who are forced to live in squalid rooming house neighborhoods and in cheap convalescent homes.

"From generation to generation," a phrase often heard, denotes the structural variations which are found among all age groups in every society. This is the channel through which a social heritage is transmitted, and by which social continuity is maintained.

<sup>13</sup>Reuben Hill & Willard Waller, *The Family: A Dynamical Interpretation*, The Dryden Press, 1951, p. 439.

<sup>14</sup>Peter Townsend, *The Family Life of Old People: An Inquiry in East London*, The Free Press, 1957.

<sup>15</sup>See United States Senate Report, *The Committee on Labor and Public Welfare, Volume VIII*, Washington: Government Printing Office, 1957.



The role behavior of persons at various stages in this process of receiving and transmitting culture is of interest to the sociologist. Particularly pertinent for this discussion is the role reversal which takes place when authority and responsibility are transferred from aged parents to adult children.<sup>16</sup> This struggle for power is often pathetic and has been the subject of a number of novels and dramatic productions. The intrinsic tension which exists between parents and their children is probably heightened in America because of the extremely rapid change in modern civilization. Parents reared in a milieu different from that of their children find it difficult to understand and adjust to the new patterns of living being followed by their children.

THIS IDEA HAS been tested in Minnesota where the conflict between grandparents and their offspring was found not to be due to the psychological characteristics of the aged as a group nor to their striving for status with their children. Rather the conflict erupted from the historical and cultural setting of family life. The tension between urban and rural values was a strong factor in the disparity between the mores of the two generations. A differential adjustment of various families to cultural change could be expected, and those families which had stronger patterns of family organization had the most successful adjustment.<sup>17</sup>

A study of 500 people over 60 years of age in New York yielded a host of findings on items such as morale, conservatism, and disposition to use social agencies. Central to the study, however, was the question of adjustment. Inasmuch as low status single men make the worst adjustment and high status married men make the best adjustment, the upshot of the inquiry is this: to

be well adjusted in later maturity, keep your spouse, keep your money, keep your health, keep your job, and be of upper socio-economic status.<sup>18</sup> One thing more can be added from additional research: self-conception as old is related to maladjustment. So the old maxim, "You are only as old as you think you are" has statistically significant research findings behind it.<sup>19</sup>

## VI

Churches and social agencies have a positive role to play in helping people in this period of life with their psychological, social, and spiritual adjustment. This is a two-way street: the old people need the service, but they also have talents and leisure needed to be of service. Community organizational specialists are beginning to understand the later years to be a period of continuing growth and development and are providing opportunities for greater degrees of self-realization. The growth of counseling services, foster home placements, homemaker programs, "Golden Age" clubs, senior citizen's camps, and other social services to oldsters attests to this fact.

The heterogeneity of older people's needs, wishes, and capabilities must not be underestimated. Social workers are especially sensitive to the need to avoid stereotyping and to individualize each particular problem brought to them. However, many social workers, even in family agencies, are not permitted to work with elderly clients because the agencies have not bridged the lag caused by the accelerated growth of old people in the population. Most agencies are geared to give short term, supportive help, while the services to the aging may need to be long range and complex, requiring so-

<sup>16</sup>Otto Pollak, *Social Adjustment in Old Age*, Social Science Research Council, 1948.

<sup>17</sup>Robert M. Dinkel, "Parent-Child Conflict in Minnesota Families," *American Sociological Review*, August 1943, pp. 412-419.

<sup>18</sup>Bernard Kutner, et al., *Five Hundred Over Sixty: A Community Survey on Aging*, Russell Sage Foundation, 1956.

<sup>19</sup>Bernard S. Phillips, "A Role Theory Approach to Adjustment in Old Age," *American Sociological Review*, April 1957, pp. 212-216.

lutions to such problems as housing, employment, medical care, and family relationships.<sup>20</sup> Notwithstanding this fact, social workers are making a notable contribution in keeping old people out of institutions and, where possible, in their own homes.

Social workers have found it particularly challenging to work with the aged with chronic diseases. It is estimated that there are 5.3 million people in this country who have a chronic disease or an impairment requiring 90 days or more continuous care. An additional 28 million people have a complication for which care is indicated. The 10 per cent of the total population 65 years of age and over accounts for 40 per cent of the 5.3 million chronic cases, and 16 per cent of the 28 million people for which care is indicated. Chronic disease among the elderly must be seen as a whole, and a wide range of skills and facilities are needed in treatment and rehabilitation.<sup>21</sup>

Physical illness among the elderly is not a one-sided coin. Among the constellations of factors correlated with aging is the well recognized relationship between health and one's attitude toward life. This can be reduced to the over-simplified principle: Good health depends upon happy mental attitudes, and people who have more positive attitudes toward life will have slower rates

of physical and mental decline. Many of the relevant studies on this problem have relied upon institutional data, with the possibility of biased answers. A community study, done in an upstate New York urban community, deals with mental disorders in later life. Testing the idea that the marital role is a significant factor in influencing personal adjustment, the investigator confirmed the hypothesis. Mental disorder rates are substantially higher for the single old person, the widowed, and the divorced than for the married.<sup>22</sup> This and other research points up the fact that aging is complex and that an inter-disciplinary approach is essential to understand and deal with it.

Other factors could be compressed into this presentation, but this is not intended to be a definitive survey of the sociology of aging. As a matter of fact, this field is so new that such a treatise is not possible. The only textbook in social gerontology<sup>23</sup> appeared in 1958, and, unfortunately, it has been unfavorably received by sociologists. A book based on systematic conceptualizations and analytical research has yet to be written. In this presentation some of the high spots have been touched upon demonstrating that sociology has joined with other disciplines to shatter fallacies about old age and to build new foundations for living and growing old in the modern world.

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<sup>20</sup>William Posner, "Adapting and Sharpening Social Work Knowledge and Skills in Serving the Aging," *Journal of Social Work*, October 1957, pp. 37-42.

<sup>21</sup>Leonard W. Mayo, "Chronic Disease and the Aged," *Christian Social Welfare*, February 1955, pp. 9-11.

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<sup>22</sup>Seymour S. Bellin and Robert H. Hardt, "Marital Status and Mental Disorders Among the Aged," *American Sociological Review*, April 1958, pp. 155-161.

<sup>23</sup>Joseph T. Drake, *The Aged in American Society*, Ronald Press Co., 1958.

## SOME IMPLICATIONS OF THE AXIOMS OF CLASSICAL PROTESTANTISM FOR THE PHILOSOPHY OF EDUCATION

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THE BASIC ASSUMPTION with which this article has been prepared is very simple. I gather that I have been invited to convey, if possible, some information concerning contemporary Protestant theology as seen by an insider. It will be my effort to speak to some issues which may be of common concern to men whose business it is to articulate philosophy of education and to those whose business it is to interpret Protestant theology.

I speak from within the context of what is often called "classical Protestantism"—essentially the theological position formulated by the reformers of the Sixteenth Century. It is my claim that a basic consensus which one can call "classical Protestantism" does exist. I further claim that the three axioms I would like to submit as the basic axioms of classical Protestantism adequately define the faith of this particular Christian tradition; they are: (1) *Sola Gratia*, i.e., the insistence upon grace and the sovereignty of God; (2) *Sola Fide*, i.e., the insistence upon justification by faith; (3) *Sola Scriptura*, i.e., the insistence upon Scripture as the Rule of Faith. Certainly there are other aspects of this Christian tradition, but it is in these three axioms that the proclamation of classical Protestantism has been summarized and, therefore, we shall survey them briefly.

### I. GRACE AND THE SOVEREIGNTY OF GOD

In this so-called Small Catechism, which eventually became one of the confessional documents of the Church of the Augsburg Confession, Martin Luther says in the explanation of the third article of the Apostles' Creed:

I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Ghost has called me through the Gospel, enlightened me by His gifts, and sanctified and preserved me in the true faith; in the like manner as he calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the true faith.

The insistence that man cannot by his own reason or strength save himself is the assertion that God alone can establish the God-man relationship. Man has no power of his own to save himself. This is the classical emphasis on "by grace alone."

This axiomatic assertion has all sorts of obvious consequences. It implies that it is impossible for men to produce Christians by education, God's adoption of man is always a miracle. In the words of one of the greatest Protestant theologians of our time:

What here occurs between God and man is no less great a miracle than that of Christmas or of Easter. With the confessing of Christ's birth the Holy Spirit also is mentioned, and it is not in vain: "Conceived of the Holy Ghost." The same Holy Spirit repeats this miracle of the virgin birth whenever someone comes to believe, to see the whole of his life "in Jesus Christ," to enter the Church, to receive remission of his sins and hope of the everlasting future.<sup>1</sup>

Implied in this understanding of the nature of the relationship between God and man is the rejection of all those efforts to reach God which are commonly associated with religion.

<sup>1</sup>Karl Barth, *The Faith of the Church* (New York: Meridian Books, 1958), p. 127.

a. "By grace alone" means that all religious legalism must be ruled out. Any effort to establish a claim upon God by conforming to a certain behaviour pattern represents a subversion of the sovereign grace of God. While it is true that empirical Protestantism has frequently been quite enthusiastic in its adoption of legalism, it must be added that whenever this was the case it implied the denial of a basic axiom of the Protestant faith. There is no way in which man can establish a claim upon God; salvation is always God's free and unmerited gift.

b. And "by grace alone" means also that classical Protestantism must reject rationalism in all its forms. Neither by obedience to law, nor by the exercise of one's reason can God be attained. It is here that we find the reason for the de-emphasis of all so-called proofs for the existence of God. Similarly, the suspicion that theological systems be they ever so correct have no power to save, is based upon the axiom "by grace alone." To insist that the existence of God is demonstrable by reason—as some Christians do—is not part of the Protestant proclamation. Since reason, like all other human faculties, is distorted by sin, it cannot be trusted to bring man to certain knowledge of God. Classical Protestantism has been generally sceptical of all efforts to entrust unaided human reason with the task to establish any relationship between man and God.

c. "By grace alone" means also that classical Protestantism rejects the mystical efforts, the ladder to paradise, the exercises of the imagination, which have in the view of many religious people procured them access to God. There is no method, no practice, no human effort which enables man to reach God. Indeed, all these human efforts may lead to pride and thus actually increase and perpetuate the separation of God and man and obstruct God's way to man. Luther commented on the mystical prophets of his time, such men as Thomas Muenzer, that they sounded "as if they had swallowed the Holy Spirit, feathers and all," and he distrusted them profoundly.

BUT WHAT DOES this insistence upon "by grace alone" mean for the conversation of theologians and educators? It appears that the Protestant community, in principle, not only cannot demand that the educational process be used to manufacture faith, but would deny that it could produce true faith even if this were its stated objective. The understanding of the relationship between God and man which classical Protestantism proclaims denies that there is a method, a technique, which can capture the work of the Holy Spirit. However, the acceptance of this axiom does not free the school, in the view of Protestants, from the task of helping students to come to a full understanding of their culture and of themselves. The school can indeed convey information and religion can be the object of study. In fact, an adequate education should treat religion in general and the Hebrew-Christian tradition in particular in a manner commensurate with its importance in our culture. While the school or university cannot and should not attempt to produce faith, it can and should convey accurate and relevant information. It appears that in the whole area of religion it is failing to do so. The result is a skewed education. For the abysmal ignorance of the facts of the Hebrew-Christian tradition which characterizes the modern American is not only a handicap for him as a churchman but is also a threat to him as a civilized human being. This ignorance, obviously the result of the inability of our educational system to handle this touchy subject, affects admittedly the teaching in many other areas of the curriculum and threatens to become a public scandal. It is at this point that an open and frank conversation between theologians and educators might help to remedy the deplorable present situation.

## II. JUSTIFICATION BY FAITH

The response to God's grace is faith. Formally, as Tillich puts it, faith is "a total and centered act of the personal self, the act of unconditional, infinite and ultimate con-

cern."<sup>2</sup> Materially, the Christian faith is the complete trust in Jesus Christ as the revelation of God and the key to the meaning of life. Calvin wrote:

We shall have a complete definition of faith, if we say, that it is a steady and certain knowledge of the divine benevolence towards us, which, being founded on the truth of the gratuitous promise in Christ, is both revealed to our minds, and confirmed to our hearts by the Holy Spirit.<sup>3</sup>

Faith can be distorted by emphasizing one element of it to the exclusion of all others. Paul Tillich speaks of three such distortions:

a. One he calls the intellectualistic distortion of the meaning of faith. This is to interpret faith by considering it "an act of knowledge having a low degree of evidence." But faith does not affirm or deny knowledge of our world. As A. N. Whitehead pointed out long ago, most so-called conflicts between science and religion are the result of dubious approaches.<sup>4</sup> Either the representatives of religion claim the sanction of religion for knowledge of our world which is a matter of scientific inquiry, or, and this is actually more common in our time, representatives of science are consciously or unconsciously hiding their faith, in the sense of ultimate concern, behind an allegedly pure scientific method.

The implications for the conversation between theologians and educators are obvious. We need the academic equivalent of a pure food and drug law. This does not mean that religious people are not entitled to their scientific idiosyncrasies. However,

they should be seen as such and not as necessary concomitants of faith. Similarly, any scientist is entitled to his own expression of ultimate concern, but it would contribute a great deal to education if this concern were not camouflaged behind the smoke-screen of a so-called scientific method.

b. A second possible distortion of faith Tillich calls the voluntaristic distortion of the meaning of faith. This is the attempt to use faith as a tool, as the will to believe. Here one makes up through the exertion of the will what one lacks in evidence. Faith is distorted if it is not the result of God's sovereign grace but rather the result of man's will to believe. Faith, if genuine, always comes before obedience. The faith which is merely the result of the will to believe is not faith at all. As Tillich puts it, "Finite man cannot produce infinite concern. Our oscillating will cannot produce the certainty which belongs to faith."<sup>5</sup>

In the discussion between theology and education this means that the lack or absence of faith cannot and should not be held against anybody. Even if a religious community had the power to demand faith it would not have the right to do so. Forced religious commitment is an offense against the nature of faith. But this is true of all attempts to enforce infinite concern. A forced commitment to democracy or man or the American Way of Life as an ultimate concern is as undesirable as the forced commitment to Jesus Christ as Lord and Saviour. An understanding of the nature of faith as ultimate concern makes the attempts to produce a common faith highly dubious. And quite obviously the empirical church is neither the only nor the most subtle offender against the principle.

c. Tillich calls the third distortion of the meaning of faith the emotional distortion. Since Schleiermacher it has been customary among friends and foes of religion to relegate faith to the realm of feeling. Religious

<sup>2</sup>Paul Tillich, *Dynamics of Faith* (New York: Harpers, 1958), p. 8.

<sup>3</sup>John Calvin, *Institute of the Christian Religion*, John Allen, tr., vol. I (Philadelphia: Presbyterian Board of Education, 1936), p. 604 (Book III, Chapt. II, 7).

<sup>4</sup>Cf. Alfred N. Whitehead, *Science and the Modern World* (New York: Mentor Books, 1948), p. 180 ff.

<sup>5</sup>Tillich, *op. cit.*, p. 38.



people saw in this a safe refuge from the encroachments by natural and social science. Those who abhorred religion felt that the ghetto of subjective feeling was sufficiently far from man's important activities to make religion harmless. The result of this placement of faith was that it was understood as an essentially arbitrary subjective taste, marginal and irrational as one's taste in food or games. Thus it could be ignored; *de gustibus non est disputandum*. As the private affair of some individuals it was irrelevant to the entire process of culture. This isolation of faith falsified the religion of those who accepted it. Faith as subjective taste does have little in common with the faith of classical Protestantism. As we have shown, if it is merely taste it isn't faith at all. For those who had hoped that by this placement of faith they might be permanently rid of ultimate concern it developed that this effort at eliminating it was quite futile. Ultimate concern, much less clearly labeled, turned up everywhere playing havoc with science and culture. The age of the "gods that failed" had dawned.

Here, too, certain implications for education seem evident. Faith cannot be merely subjective emotion. "Faith as the state of ultimate concern claims the whole man and cannot be restricted to the subjectivity of mere feeling."<sup>6</sup> This means that the isolation of faith from culture, whether desired by the religious or by the irreligious, is impossible. Ultimate concern has to be faced. In a pluralistic society it should be faced in accordance with the realities of this society. But to ignore faith is obscurantist and dangerous. It has become almost ridiculous how the fact of faith is being ignored or obscured by many allegedly enlightened people. One is tempted to draw the parallel to the Nineteenth Century where the fact of sex was equally ignored. It seems now that this effort of the Nineteenth Century did not succeed in abolishing sex. It seems unlikely that the efforts of the Twentieth

Century will succeed in abolishing faith. As a fact of life, faith ought to be made the subject of study, whatever one's own faith. The time seems ripe for our universities to lead the way in a realistic and sympathetic study of one of the basic if not the ultimate concerns of man.

### III. SCRIPTURE AS THE RULE OF FAITH

Holy Scripture containeth all things necessary to salvation: so whatsoever is not read therein, nor may be proved thereby is not to be required of any man, that it should be believed as article of faith, or be thought requisite or necessary to salvation. (Anglican Articles of Religion).

It is a common emphasis of classical Protestantism that Scripture is the norm of faith. This means that God's deeds for man as recorded in the Old and New Testaments show forth the gracious and redemptive activity of God. The history of Israel and the early church is the record of God's revelatory action, the story of his redemptive purpose. The proclamation of the church is the proclamation of what God has done, is doing, and will do.

This assertion must be guarded against the tendency to make the Bible into a collection of theological propositions from which a true philosophy of life can be logically deduced. Indeed, this unhistorical view of scripture as a volume of infallible quotations has occasionally overcome Protestantism. The essentially anti-historical method of allegorization did much to obscure the Bible as the record of *Heilsgeschichte*. Both Luther and Calvin consciously opposed allegorization — though occasionally they fell unconsciously prey to it.

IN OUR TIME Fundamentalism with its docetic view of Scripture — denying it its humanity — has done much to make the very Scripture it tried to exalt appear irrelevant and obscure. Scripture as the proclamation of God's action resists all efforts to force the church's proclamation into the Procrustean bed of any philosophy. Each generation has to find its own language to

<sup>6</sup>Tillich, *op. cit.*, p. 39.

proclaim God's deeds in a manner adequate to the needs of its time. To this end it must be free to adapt whatever philosophy or language will help to communicate God's deeds best. It must, to borrow Luther's phrase, *den Leuten aufs Maul schauen*, "pick up the idiom of the people" to whom the deeds of God are to be made known.

Protestant theology cannot be permanently Aristotelian or Existentialist, Idealist or Empiricist, yet theologians will try to learn from all of these interpretations if they are the speech of the time. This is the clue to the effort of Bultmann and the demythologizers in Europe. Here the philosophy of Heidegger is used as a means for the communication of the *kerygma*. Bultmann is quite frank about this. "Our task," he says, "is to produce an existentialist interpretation of the dualistic mythology of the New Testament."<sup>7</sup> And in another place, "Heidegger's existentialist analysis of the ontological structure of being would seem to be no more than a secularized, philosophical version of the New Testament view of human life."<sup>8</sup> The accuracy of this observation is debatable, yet the interest of Bultmann is quite clear. He is looking for language which will enable the church to proclaim the biblical *kerygma* in the Twentieth Century. His concern is essentially evangelical.

And the same is true for those British philosophers and theologians who like Ian Ramsey, Antony Flew, Alasdair Macintyre and many others try to utilize logical empiricism for the proclamation of this *kerygma*. Ramsey, for example, says:

We have seen how important logical empiricism can be for theological analysis, and in particular how it can help us to clarify Christian controversies by elucidating the logical placings of traditional Christian phrases. But make no mistake, I do not claim that here is

something altogether new. We might well admit that in principle we are only doing what, for example, St. Thomas Aquinas was doing, though we are not thereby committed (for better or worse) to his ontology and system. . . . If the reader thinks that logical empiricism will have a tendency to make theology "verbal" he is right if he means by this that it would invent no "entities" beyond necessity. But at the same time I would emphasize that in the end the one "factual" reference it preserves is the one which alone matters, the one that is given in worship. God and his worship: logical empiricism, put to the service of theology, starts and ends there.<sup>9</sup>

Again one might very well disagree with the method here utilized, but the concern is obviously not the elaboration or defense of a philosophy in competition with other philosophies but the service of God. Philosophy is so clearly ancillary to the kerygmatic task in Protestantism that any particular philosophical system can be abandoned without endangering the biblical norm. Certainly in Paul Tillich's *Systematic Theology* philosophy plays a most important part. Here Jacob Boehme, Goethe, Schelling, Nietzsche, the depth-psychologists and many others are constantly used. Indeed, Tillich states that "the situation to which theology must respond is the totality of man's creative self-interpretation in a special period."<sup>10</sup> Yet according to him also:

Theology, as a function of the Christian Church, must serve the needs of the Church. A theological system is supposed to satisfy two basic needs: the statement of the truth of the Christian message and the interpretation of this truth for every new generation.<sup>11</sup>

Obviously Protestant theology utilizes philosophy but the domination of Protestant thought by God's deeds recorded in Scripture makes the type of philosophical elaboration chosen for the Christian proc-

<sup>7</sup>Hans Werner Bartsch, ed., *Kerygma and Myth*, Reginald Fuller, tr. (London: S.P.C.K., 1957), p. 16.

<sup>8</sup>*Ibid.*, p. 24.

<sup>9</sup>Ian T. Ramsey, *Religious Language* (London: SCM Press, 1957), p. 185.

<sup>10</sup>Paul Tillich, *Systematic Theology*, Vol. I (Chicago: University of Chicago Press, 1951), p. 4.

<sup>11</sup>*Ibid.*, p. 3.

lamation optional. Dominated by the eventful record of Scripture, philosophical reflection becomes secondary. Averse to allegory, Protestantism is shaped by the Bible as the history of God's people.

ARE THERE ANY implications for the discussion between theologians and educators in this attitude? It would appear that this approach should make for a great openness toward the varieties of educational philosophy. There cannot be any particular educational philosophy which Protestantism could adopt for all time. Rather, since only Scripture is the definitive norm, any historical investigation, logical clarification or philosophical construction will be studied with great interest for the possibilities it offers for the proclamation and elucidation of the *kerygma*—God's deed for man. Protestant theology has always been, is now and should always remain an open system. This is shown even in so orthodox a theologian as Karl Barth. He says:

Bible exegesis should be left open on all sides, not, as this demand was put by Liberalism, for the sake of free thinking, but for the sake of a free Bible. Self-defense against possible violence to the text must be left here as everywhere to the text itself, which in practice has so far always succeeded, as a merely spiritual-oral tradition simply cannot, in asserting its own life against encroachments by individuals or whole areas and schools in the Church, and in victoriously achieving it in ever-fresh applications, and so in creating recognition of itself as the norm.<sup>12</sup>

And a little later he continues, "The Bible makes itself to be the canon. It is the canon because it has imposed itself as such upon the Church and invariably does so."<sup>13</sup>

Scripture as the rule of faith results in the openness of Protestantism to change and revision. If this principle is taken seriously,

it rules out the adoption of any other definitive authority, be it of an ideological or administrative nature. The biblical norm, if understood as disclosing normative events, allows for a great deal of elasticity in the Christian's relation to the world, as has been demonstrated all through the history of the Protestant movement.

But Scripture, as the record of what God has done, is doing, and will do, must also be guarded against a tendency to interpret it as just one of many documents which describe the evolution of man's religion from primitive and tribal polytheism to modern and individualistic ethical monotheism. This understanding of Scripture as essentially the document of man's gradual progress, though suggested at times by certain Protestant theologians, is ruled out by its use as the rule of faith in classical Protestantism.

This means the rejection of the automatic and gradual moral evolution of man as untrue to the nature of the biblical witness and unrealistic in its analysis of the human situation. The notion that history is redemptive cannot be accepted if the record of God's dealing with man as it confronts us in the Old and New Testament is taken seriously. Sin, the alienation of man for God, is so profound and so pervasive that there is no area of personal or collective existence which is not affected by it. This is essentially what the much-maligned doctrine of total depravity asserts. Man does not become better by merely becoming older; this is as true of the entire race as it is true of each individual. We change sins but we do not cease being sinners. It is just in the instant when we believe that we have overcome evil that evil must subtly overcome us.

CLASSICAL PROTESTANTISM asserts that any interpretation of life which does not take seriously the depth of our estrangement from God, which is the root of our estrangement from the neighbor and from ourselves, is bound to lead to irrelevance or despair. The interpretation of the human situation will be irrelevant whenever it attempts to evade the profundity of the human predica-

<sup>12</sup>Karl Barth, "The Doctrine of the Word of God," *Church Dogmatics*, Vol. I/1, tr., G. T. Thomson (Edinburgh: T. & T. Clark, 1936), p. 119.

<sup>13</sup>*Ibid.*, p. 120.

ment by suggesting the simple and superficial remedies of legalism. That for many people in contemporary America the Christian answer in particular is identified with such legalism is ironical and depressing. It seems evident that religious people have contributed greatly to the misunderstanding of the nature of the Christian message by identifying their faith with such superficial remedies.

But even a more profound understanding of the human situation, which may avoid the danger of irrelevancy to which legalism always tends, will lead to the other false alternative, namely, despair. When the human predicament is understood in all its seriousness, when superficial legalism is avoided, then the failure of the individual's and the group's efforts to accomplish their goals leads not infrequently to hopelessness. When it is thought that good will, love, and justice are simple human possibilities and that man is able through his own effort to overcome the guilt, the strife and the meaninglessness that threaten his life, his failure to achieve his goals may very well result in despair. That such despair, in spite of all surface optimism, is an undercurrent in our society could be shown easily from a look at the barometers of our culture, the literature, the poetry, the drama of our time. Here the mood is indeed quite somber and Eugene O'Neill's suggestion in *The Iceman Cometh*, that we had better get drunk and stay drunk if we know what is good for us, is symptomatic for an entire generation of perceptive analysis of the mood of twentieth century man.

The Christian community would insist that such despair is not a possible alternative for those who believe that God's will toward man is revealed in his dealings with his people as recorded in the Old and New Testament. The Bible as the rule of faith excludes a shallow optimism with its confidence in automatic progress and redemptive history. At the same time, it excludes the "despair of God's mercy" expressed in the morbid pessimism which reduces man and

history to the "tale told by an idiot full of sound and fury signifying nothing." Classical Protestantism rejects such optimism because it trusts too much in man and it rejects such pessimism because it trusts too little in God.

BUT WHAT IMPLICATIONS can all this possibly have for the conversation between theologians and educators? It appears that if the moods of optimism and pessimism as here described are not entirely unknown in educational circles it should be suspected that their sources may very well not be the scientific study of education but rather a more or less secularized religious mood which subconsciously or unconsciously determines out thinking. Salvation by education is a dubious dogma, and it does not really become more respectable if its prophets claim to be *bona fide* atheists. Again we need more clear and honest labeling when we speak as scientists and when we speak on the basis of our ultimate concern. Much so-called "scientific" opposition to religion is really the zeal of one religion against another. It is, of course, quite possible to operate with different faith-axioms from those of classical Protestantism. However, it is necessary to be aware of one's faith-axioms and not to hide them behind a smoke-screen labeled "science" or "education" or "democracy." To identify one's faith-axioms will not necessarily bring agreement with those who operate with different axioms, but it will make the discussion more honest.

In this presentation the attempt has been made to describe some of the basic faith-axioms of classical Protestantism and to indicate some possible implications which they might have for the discussion between theologians and educators. Of course, these axioms have not been demonstrated to be true—axioms cannot be proven. Perhaps they have been described with some accuracy. Only if this is the case can we hope that what has been said might contribute a little to a better mutual understanding.

# Personal Adjustment and Its Relationship to Religious Attitudes and Certainty

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SEVERAL STUDIES have reported on the relationship of religious attitudes with various estimates of personal adjustment. Brown and Lowe<sup>1</sup> found that male "believers" were more conservative economically than were male "non-believers," and they exhibited somewhat better morale than did the "non-believers." Female "believers" showed somewhat better morale, social adjustment, and family relations than did female "non-believers." Dreger<sup>2</sup> reached a qualified conclusion that the religiously conservative exhibited a greater need for dependence. Broen<sup>3</sup> found that religious groups showed more signs of paranoia.

This article reports the results of an attempt to assess the relationship between religious attitudes and certainty and various aspects of personal adjustment of freshmen students at DePauw University.

Under the supervision of the Dean of Students' Office the McLean Inventory of Social and Religious Concepts was administered to the student body in November, 1954, as a part of the Religious Evaluation Week activities. Approximately 1300 students completed and returned their inventories. The completion of the inventories was done in

the living unit of the individual on a basis permitting, but not demanding, anonymity.

The McLean Inventory is designed to measure a person's attitudes toward certain concepts in the areas of Religion, Economics, Race, and Defense. There are 99 items on the inventory. Fifty of these concern religious concepts. The balance are divided among the other three areas. The items are answered "agree," "disagree," "uncertain," or "no opinion." Two scores are obtained for the area of Religion. One is a Religious Scale score which denotes a relative position on a religiously oriented continuum, ranging from "Naturalistic Humanism" to "Christian Orthodoxy." The second score is a Religious Certainty score. This Certainty score is determined by the percentage of all answered items on which definite responses (either "agree" or "disagree") were made. This gives an index of how "sure" each student was of his opinions.

Previous studies<sup>4, 7, 8</sup> indicate that the Religious Scale score on the McLean Inventory does tend to result in a hierarchy according to denominational affiliation<sup>4</sup> Also differential pattern of scores appears according to academic major<sup>5</sup> and other aspects of home background and college life.<sup>6</sup>

<sup>1</sup>Brown, D. G., & Lowe, W. L., "Religious beliefs and personality characteristics of college students." *Journal of Social Psychology*, 1951, 33, 103-129.

<sup>2</sup>Dreger, R. M., "Some personality correlates of religious attitudes as determined by projective techniques." *Psychological Monographs*, 1952, 66, No. 3, (Whole No. 335).

<sup>3</sup>Broen, W., "Personality correlates of certain religious attitudes." *Journal of Consulting Psychology*, 1955, 19, 64.

<sup>4</sup>McClean, M. D., "Religious world views." *Motive*, February, 1952, 22-26.

<sup>5</sup>Scarborough, B. B., & Wright, J. C., "Assessing the results of a university religious evaluation week." *Religious Education*, July-August, 1956, 51, 4, 282-285.

<sup>6</sup>*The Religious Perspectives of DePauw University Students*. DePauw University, Greencastle, Indiana, 1956.



The Heston Personal Adjustment Inventory (HPAI) was administered to all incoming freshmen during orientation week in September, 1954. Thus, for the freshmen there was approximately a ten week interval between the administration of the Heston and the McLean. Although provision was made for anonymity on the McLean, 218 freshman women and 92 freshman men did sign their names to the McLean Inventory. Thus for these individuals it was possible to correlate scores from the two devices.

The HPAI gives measures on six scales of personal adjustment. They are Analytical Thinking, Sociability, Emotional Stability,

concluded that students probably answered approximately the same whether or not they signed questionnaires. The necessity for signatures might cause some differences. However his results indicated that investigators need not be overly concerned about the effects of calling for the signature.

There was no direct method of comparing adjustment of the group who signed the religious inventory with the adjustment of those who did not sign, because it was not possible to differentiate the group of non-signers from those who did not participate at all, in order to secure the proper sets of adjustment scores.

TABLE 1  
Personal Adjustment Mean Scores

Personal Adjustment Scales	MEN				WOMEN			
	Signers N = 92	Others N = 172	Difference	t	Signers N = 218	Others N = 126	Difference	t
Analytical Thinking	24.97	24.22	.75	.89	24.10	23.32	.78	1.13
Sociability	28.45	28.48	-.03	.03	28.84	29.26	-.42	.50
Emotional Stability	29.23	29.23	.00	.00	.00	25.66	.36	.44
Confidence	27.64	27.22	.42	.43	24.31	24.13	.18	.21
Personal Relations	27.13	26.60	-1.47	1.93	25.21	26.51	-1.00	1.68
Home Satisfaction	39.02	39.47	-.45	.42	39.35	40.64	-1.32	1.48

Confidence, Personal Relations, and Home Satisfaction.

The general hypothesis was that the Certainty score from the religious inventory and the Confidence score from the adjustment inventory would be most closely related. The intercorrelations of the two religious scores and the six adjustment scores were computed to give data concerning the hypothesis. Since Heston<sup>7</sup> reports sex differences on the adjustment inventory these correlations were computed separately for men and women.

The fact that some students chose to sign their names on the McLean Inventory and others did not may be indicative of differences in some areas of adjustment. Corey<sup>8</sup>

However, an attempt was made to assess the adequacy of the sample of signers. Mean adjustment scores were computed for the group of signers and also for the group composed of both non-signers and non-participants. Table 1 presents the data for these two groups.

THERE WERE NO statistically significant differences in terms of the adjustment scores between those freshmen who signed their names to the religious inventory, and the balance of the freshman class composed of those who participated anonymously, and those who did not participate at all. To this extent the interpretation of the correlational data reported later in Table 2 can be generalized to the entire freshman class, keeping in mind that some students did not participate.

For those students who signed their names to the religious inventory correlations were computed between the Religious Scale score,

<sup>7</sup>Heston, J. C., *Manual, Heston Personal Adjustment Inventory*. New York: World Book Company, 1949.

<sup>8</sup>Corey, S. M., "Signed versus unsigned attitude questionnaires." *Journal of Educational Psychology*, 1937, 28, 144-148.

TABLE 2  
Intercorrelations of Religious Attitude Scores and Correlations with  
Personal Adjustment Scores

Religious Inventory	Sex	N	Religious Certainty	Analytical Thinking	ADJUSTMENT SCALES				
					Sociability	Emotional Stability	Confidence	Personal Relations	Home Satisfaction
Scale	F	218	.38	-.07	-.02	-.04	-.06	-.06	.04
Score	M	92	.33	-.14	.33	-.05	-.05	-.33	.04
Certainty	F	218	--	.13	.05	.05	.16	.02	.08
Score	M	92	--	.01	.12	.00	-.01	-.43	-.04

the Religious Certainty score, and the personal adjustment scores. Table 2 reports these correlations.

The correlations between the Religious Scale and Certainty scores of .38 for the women and of .33 for the men are both significant beyond the one per cent level. This is in the expected direction since by definition both scores involve items for which a definite "agree" or "disagree" response is made. Both scores would tend to fluctuate somewhat in proportion to the number of definite responses. However, a larger correlation would not necessarily be expected because various degrees of certainty are possible at all points of the Religious Scale continuum.

Among the correlations for the women none is significant at, or beyond, the one per cent level, and only the correlation between Religious Certainty and Confidence is significant beyond the five per cent level. However, this correlation of .16 is so small as to be of little predictive value.

For men the correlation of .33 between the Religious Scale score and Sociability is significant beyond the one per cent level. The more sociable men as indicated by the adjustment inventory tend to have higher religious attitude scores. They tend to be more orthodox in their religious attitudes and beliefs.

For men the Personal Relations adjustment score correlated statistically signifi-

cantly in a negative direction with both the Religious Scale score and the Certainty score. Heston wrote that a high score on the Personal Adjustment scale indicates that the person feels others are trustworthy and are little irritated by others' behavior. Those men who appeared more liberal (less orthodox) in their religious attitudes, and those who seemed less certain of their attitudes, tended to be better adjusted in the area of Personal Relations.

#### SUMMARY

Religious attitudes as measured by the McLean Inventory of Social and Religious Concepts were correlated with personal adjustment indices as measured by the Heston Personal Adjustment Inventory, for a sample of DePauw University freshmen. There were no differences in personal adjustment between those students who signed their religious inventories and the balance of the freshman class. The students' religious attitude was related somewhat to their certainty about their attitude. There was a slight tendency for the more confident women to be more certain of their religious attitudes. This was in keeping with the hypothesis of the study. The more sociable men were more orthodox in their religious attitudes. For men there was a negative relationship between adjustment in the area of Personal Relations and both the religious attitude and certainty.

## The Educational Responsibility of A National Board

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*E*ducation — *The Lost Dimension*<sup>1</sup> is the title of a volume which appeared not too long ago. Those same words might well be used to describe the activities of many of the national boards and agencies of the Protestant church today. In recent years there has been a tendency to confuse the educational function of such boards with the promotional activities which take place at the level of the local church. For some the promotional element has become so strong that it almost overshadows the educational aspects of the boards' work. It must, of course, be recognized that some promotional elements are necessary if a national agency is to do its job most effectively. On the other hand, the majority of national bodies within the Protestant church have an educational function which is of greater importance than any promotional work which they do, for *education is the process of directing the development of persons*. It is this educational aspect of their work which must be recognized and given the prior place.

While we are aware of the limitations of generalization, it might be said that the educational function of any of the national boards is the same whether it be a board of education or a board to which is committed the responsibility for the missionary or some other emphasis of the denomination. In each instance the educational function is essentially the same and may be briefly described as follows:

1. To provide for training of leadership.
2. To provide materials for the leadership to use.

3. To assist local congregations in achieving a high level of performance through establishing principles and standards.
4. To establish a process of valuation for the continuing work of the board.
5. To be the servant of the church.

### I

*To provide for training of leadership.* It must be recognized that this training takes place after the customary formal training of the individual, whether that individual be a lay worker, a minister, or director of Christian education. The high schools, colleges, schools of graduate study and theological seminaries have done their work. The individual now labors within the local congregation. It is these individuals with whom the national boards must deal. It is they who must be trained for leadership responsibilities. One must recognize that while many of these individuals have already received an excellent training during the period of their formal education, many new developments have taken place in recent years and the leaders must have an opportunity to keep abreast of these developments.

It would be unrealistic for anyone to assume that a national board must provide for training in everything for its leadership. But these are three basic areas in which provision for training must be provided.

IN THE FIRST place, those who are going to assume positions of leadership in local congregations must know what they believe. This simply means that the leadership must be trained in the field of Biblical knowledge and theological understanding concerning

<sup>1</sup>W. R. Niblett, *Education — The Lost Dimension*, William Sloane Associates, Inc., New York, 1955.

the Christian faith. The leader must not only know the facts but must also know and understand the reasons for his belief. If he is to work in a creedal church he must have a knowledge and an appreciation of the basic tenets of the creed of that church. Only as he, himself, has worked through an understanding of his faith will he be able to lead others to understand that same faith.

In the second place, the leadership of the church must come to an understanding of the nature of the person. It is not enough to admit that the person is a child of God. The effective leader is one who understands the developmental growth of individuals, is aware of their needs at particular ages, is cognizant of the demands which individuals make upon society and knows the characteristics of the particular age group with which he will be working. In recent years there has been a great growth in experimental and developmental psychology. New understandings have taken place. It is not enough to recall what one learned in high school or college or even in seminary. A leader must continue to grow in his understanding of the human individual and it is part of the educational responsibility of a national board to make provision for training in this area for the leadership of the local church, whether it be for the laity or professional leadership.

The third area in which training of leadership must be provided is in that of methods of teaching or operation. If we are thinking of Sunday church school teachers, then we are thinking in terms of how they can teach most effectively, what methods they should use. On the other hand, if we are thinking in terms of the evangelist, then we must think in terms of other types of methods and techniques. If we are thinking of the missionary who is primarily an agriculturalist, then provision must be made so that he is kept aware of the most recent developments in the field of agriculture. If it is a doctor, training must be provided in his area of special activity. Whatever the responsibility of the individual in the local church, at home or abroad, it is the educational responsibility of the national board

or agency to see that training opportunities are made available for those in positions of leadership in the local church.

## II

*To provide materials for the leadership to use.* Page after page of printed material rolls from the press each day. Ream after ream of paper slips through the mimeograph. The mail is flooded with pieces of material, all of which are guaranteed to bring a new day to the church which will make use of them. Unfortunately, the success of a local church bears little direct ratio to the materials produced by national boards and agencies. Nevertheless, these same boards and agencies do have an educational responsibility for providing materials for the leadership of the church to use in its endeavors. One must recognize at the very beginning that materials are instruments only. They in themselves will not do the complete job. Even so, materials must be produced. The workman must have tools which can be used in accomplishing the end product for which he labors. But how often these tools have proven more confusing than helpful. In many instances they are not clearly written. In others, pieces of printed materials have come from a national board which contradict other pieces from the same board as far as the basic tenets of the faith of that particular denomination are concerned. How confusing this is to the untrained and inexperienced leadership in the local church! If a board is to provide materials for the leadership to use, these materials must under all circumstances have a high degree of consistency. This is not to deny that there are areas in which it is possible to have differing points of view, but when it comes to matters of theology let the national board speak the faith of the church. At the very least, let the materials be consistent with themselves.

In preparing materials to be used by the leadership, one must recognize that these same pieces will be used with individuals of different age levels, with varying degrees

of experience and educational background. Under these circumstances the writer as well as those responsible in the issuing office should be cognizant of the characteristics of the age group for which the materials are intended. Let not that which has been taught the leader concerning the characteristics of the individual be forgotten by the representatives of the board or their writers.

Too often when materials are prepared by national agencies there is a tendency on the part of some to attribute more to the printed page and to the particular piece than that piece warrants. The publication is only an instrument which can be of assistance to the leader. Whether or not that printed piece is helping him to understand more fully what he believes, or assists him to be more competent in the understanding of persons, or gives him greater insight into the most adequate methods to be used, the use of the material itself will not guarantee success. It is at this point that the boards and agencies of the church must not lose sight of their educational function. Too often it is here that the promotional aspects creep into the picture. The very fact of having new material, new help available, leads one to promote its use. In providing materials for the leadership to use, let those responsible remember what they themselves have learned about the capacities of an individual to undertake just so much. In the enthusiasm which has been generated by the preparation of a new piece of material there often seems to be a corresponding enthusiasm to have that piece of material used at once by as many people as possible. Here again, the promotional aspect is apt to overcome the educational responsibilities of a board executive. It is thus the sacred duty of a board not only to provide materials, but to help those individuals for whom they are intended to use them wisely and adequately.

### III

*To assist local congregations in achieving a high level of performance through establishing principles and standards. At this*

point it must be clear that the principles and standards must be of such a nature that they can be accepted wholeheartedly by *individuals* in local congregations. The responsibility of a national board consists of making guidance available to assist in the establishment of principles and standards. No individual board is in a position to arbitrarily establish principles and standards which are necessarily of such a nature that they *must* be adopted by a local congregation. Even the official act of the board itself cannot guarantee acceptance by *individuals* within the local church. From the very beginning of national boards, principles and standards have been decreed. But individuals in the local congregation have failed to accept them as their own. The educational task of a national board is the process of directing the development of persons, and at this point this means that the individuals within the local church must be helped to develop their own sense of right principles and adequate standards. These standards are not going to be developed by some one individual or group of individuals, arbitrarily deciding what standards must be imposed upon every congregation within the nation. It is at this point that the educational task seems to be a forgotten responsibility. Too often the establishment of principles and standards has been attempted in an arbitrary and unrealistic manner rather than through the educational process. Certainly there must be goals, but these goals must consist of a series of successive steps, each one leading to the next. These steps must be determined and accepted by the individuals in the local congregation. It is the responsibility of national boards to guide and to assist these individuals in the selection, the statement, and the adoption of such principles and standards.

Here it would be expedient to recognize that in most instances principles and standards grow out of the practice of the particular group at a specific time. It is action and practice which most effectively determine the principles and standards which are accepted by local congregations. In too many cases it is thought that the principles



and standards which are set by national boards and agencies will determine what action will take place within the life of a congregation. Experience has led us to believe that where members of a local congregation are doing a particular piece of work, and doing it well, they will set a standard and a goal which is beyond that which they are now achieving and will, with all possible haste, endeavor to achieve that new standard. On the other hand, when an individual or a national board moves into a local congregation with an arbitrarily developed standard or set of principles which in many instances may be unrealistic for that particular congregation, the members of that congregation have a sense of frustration, reject the principles and standards, and continue in their same old way. It is evident then that at this point the national board has forgotten its educational function and become arbitrary and dictatorial, endeavoring to impose a set of standards upon a disinterested congregation.

#### IV

*To establish a process of evaluation for the continuing work of the board.* While the major responsibility of a national board is primarily that of being of service to others, it must recognize that it is another facet of its educational function which is basic to its continued effectiveness. Any national board or agency in the Protestant church must make certain that there is established a process of evaluation whereby the individuals of that national board may be able to measure the effectiveness of the work of that agency. This necessarily implies some form of research. Let no one assume that because funds are not available to employ a full-scale research program that no research should be undertaken, and as a result that no objective evaluations are possible. In every organization there are those who have some degree of competency in the realm of evaluation. While the effectiveness of a board's educational work is not to be determined by the public acceptance of the things which are advocated, it is essential

that the national boards know how the local congregations receive the guidance and the help which the board is able to provide. At the same time the board must ascertain whether or not the hoped-for results are actually achieved as a result of the training, the materials and the guidance provided. A regular program of evaluation will enable the national board to make essential changes and adjustments because of what is actually taking place within the lives of individuals in the local church.

While it is necessary that a process of evaluation be a continuing process, let no one assume that the true effectiveness of the work of individual board staff members can be judged by a mere examination of the results of statistic process. The real task of a board is not only educational, it is also theological. If education is the process of directing the development of persons, then the national board of a Protestant church has the added responsibility of making certain that the development of persons with whom they are concerned is theological. "For the Christian church, educational method is theological method. Its unique function is to reflect upon the will of God, search of its evidences in the revelation of Jesus Christ and govern its life by what it finds. Neither theology nor method simply invites the other into its concerns. Both have the same concern, and are thereby involved in the same task."<sup>2</sup>

#### V

*To be the servant of the church.* Those who are appointed to be executives on the staff of a national board or agency in the Protestant Church must always look upon themselves as servants of the church. The national board exists for the sake of the church and not vice versa. Being the servant of the church in no sense implies that a member of a national staff need feel that

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<sup>2</sup>Theology and Method," by Harry DeWire in *Religious Education*, Sept.-Oct., 1958, p. 430.

he is at the beck and call of individual congregations. He has been selected to fill the position as a member of a national staff because of certain abilities which he has as a result of training and experience. It is incumbent upon him to use those abilities so that the church may be glorified. He was called into a position of leadership, not to be the errand boy of any particular congregation, but to provide positive guidance for those in local congregations who choose to follow. While in one sense he has been appointed to serve, he has also been selected to be a prophet, and in all love and humility guide those with whom he works into fuller areas of the abundant life.

## VI

NOW SOME may ask why these responsibilities should fall upon members of the staff of national boards and agencies. Others will inquire what it is that would indicate that such staff members have greater insight and should therefore have more authority than those who serve in local congregations. It is not that national staff members have any greater degree of intelligence or insight than their brethren. It is simply the well-recognized fact that there is a need for a relatively small number of people to coordinate the actions and the efforts of a relatively large number of individuals. In addition, one must recognize the value in having a small group of responsible individuals consider various matters and make what might be termed complex decisions which are beyond the competency of any one person to make. As long

as each individual member of a national staff recognizes that he is the servant of the church in the long-accepted ecclesiastical sense of the term there is little danger that he will abuse the high office in which he "serves." It is in this position as a member of the staff of a national board that such individuals are called upon to perform an educational function — a function which has as its major responsibility the development of individuals so that they will be better able to proclaim the Gospel of Jesus Christ. That proclamation must continually be loud and clear. Whatever the activities of a board executive may be, they must always be directed at the point of in some way assisting others in the proclamation of the Word of God. All that the executive does must be measured in terms of whether or not the activity enables others to proclaim the Christian message. At the same time, it must be remembered that "God is the Teacher. It is he who establishes all truth; it is he who wills that men shall know the truth; he gives us curious and reflective minds to seek that truth and grasp it and use it; he even gives us the supreme privilege of helping him in partnership, both to teach and to learn. But the initiative is his, just as the truth is his, and all teachers, headmasters, trustees, students, preachers, bishops, and all the rest of the catalog do what they do because God, first of all, does what he does."<sup>3</sup>

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<sup>3</sup>Stephen F. Bayne, Jr., *The Christian Idea of Education*, edited by Edmund Fuller, Yale University Press, 1957.

## THE PROFESSION OF JEWISH RELIGIOUS EDUCATION

Toby K. Kurzband

*Educational Director, Jewish Community Center, White Plains, N. Y.; Principal P.S. 1, New York City; First President, National Association of Temple Educators.*

IN DECEMBER, 1955, the first Annual Conference of the National Association of Temple Educators was convened in New York City. Following a series of regional conferences, Educational Directors of Reform Temples had come together from all over the country to signalize the emergence of a new profession in the Jewish religious community of America. In its three subsequent conventions, the association has grown to over one hundred members and has gone a long way to insure its professional status by increasing its requirements for membership, by sharing ideas for the improvement of its member schools, and by an intensive program of in-service education and recruitment of new members.

A recent survey by a Research committee of NATE on "Job Description and Personnel Practices" by Alan Bennett revealed that religious schools conducted by its members ranged in size from 100 to almost 1500 pupils. Most of the largest schools are in the suburbs of the large cities, indicating the large scale movement to the suburbs as well as the fact that suburban Jewish families tend to participate more actively in religious organizations than those who have remained in the cities. This represents a distinct shift in the structure of Jewish education in America. A generation ago, the largest Jewish schools were the "Talmud Torahs" which were week-day afternoon schools concentrating on the teaching of Hebrew. These schools were supported by community organizations rather than by synagogues. The congregational schools were relatively small and represented a minor aspect of the community program of Jewish education sponsored by the "Bureaus of Jewish Education" headed by professional

Jewish educators. In recent years as the congregational schools continue to enroll the largest number of Jewish children, the best opportunities for professional service in Jewish education exist in the positions of Educational Director of these large congregations.

This same study indicates that a little over half of these temple educators are "full-time." Although the question of full- or part-time is not always an easy one to resolve, the trend is unmistakably toward full-time professional personnel. The fact that some of the temple educators also had jobs as teachers in public schools or colleges or supervisory jobs in these institutions, while conducting a full educational program in a congregation, suggests the possibility of a new category of "double-time" jobs. Many of these part-time directors have been offered the opportunity of working full time for the congregation and some have accepted. Without doubt, as soon as adequately trained personnel becomes available, the ratio of full time directors is bound to increase.

Perhaps the most significant reason for the new professional status of the full-time temple educator is the tremendous growth of the educational program in Reform congregations. Where the majority of Reform congregations once limited their schools to a few hours on Sunday mornings, 17% reported that they only had a Sunday school. Forty-nine percent reported Saturday, Sunday and mid-week classes in which some pupils attended a total of four sessions a week. Eighty-five percent of the congregations sponsor a program of Hebrew studies to prepare students to read the Prayerbook and

the Bible in the original Hebrew and to develop some proficiency in Conversational Hebrew as it is spoken in Israel today. In addition to serving as school administrator and supervisor of these classes, educational directors usually work closely with the Rabbi in preparation for confirmation which is a culmination of the elementary program of religious education, usually at the end of the tenth grade, and in preparing boys for the Bar Mitzvah ceremony when the young man of 13 proves that he is ready for adult participation in the synagogue service by reading the Hebrew in the Torah scroll. All of the educators also reported that they were involved in various other aspects of the congregational educational program, such as the youth program, adult Jewish education, nursery education, and in week-end and summer camping.

WITH THE increase in duties and responsibilities has come a growing concern with professional standards and personnel practices. Through the efforts of local and national associations, standards are being set up for the certification of teachers and principals. Educational Directors as well as teachers are given every encouragement to attend courses, workshops, and institutes to improve their knowledge of Judaism and of educational practice. Accreditation of schools has been set up, based on a minimum number of certified teachers, the amount of time devoted to instruction, the existence of a school library, approved instructional techniques and adequate supervision.

A Code of Professional Ethics has been adopted which indicates the primary obligation of the educator to maintain a worthwhile educational program, to develop co-operative relationships with parents, to set up the highest standards of personal conduct and community relationships, to fulfill his employer-employee responsibilities based upon mutual respect and good faith and to develop a high standard of professional relationships among its members.

Personnel practices are concerned with salaries, especially in regard to placement

procedures with the aim of providing adequate compensation that will attract worthwhile candidates and establish a relationship with congregations that will be consonant with the respect due the position.

A pension system has been set up which has become part of the same pension system that covers Rabbis, Cantors and other professional members of the congregational staff. In addition, agreements with incoming educators also specify working hours, vacations and payment for expenses for attendance at the annual meetings of the National Association of Temple Educators.

## I

It is at these annual conventions of the National Association that problems are shared, experiences exchanged and goals set. At the third annual convention, held in Washington, D. C. in December, 1958, the theme was "Emerging Patterns in Reform Jewish Education." Because it was held in the capitol city, the keynote address by the president of the Association was on "American Education Today" with a special concern for the way in which the status and trends of American public education might affect Jewish religious education in the years ahead. Dr. Norman Drachler spoke out of his intensive experience as Research Director for the Citizens Committee on Educational Needs in Detroit. Among the many applications suggested were the re-iteration of the faith and belief in the public school system which has been fundamental in the growth of American democracy; the growing concern with quality in academic achievement which should also pervade Jewish schools, the changing ethnic character of American cities with the responsibility of all ethically minded citizens to strive for equal educational opportunities for all its citizens; the effort to make better use of a school plant that is used for a limited number of hours each week and the urgent need in the Jewish schools as well as the public schools for constant re-evaluation by informed parents who are eager to provide the best possible kind of education for their children.

SUBSEQUENT SPEAKERS developed the theme of emerging patterns in three major areas; the trends in curriculum improvement, the widening scope of the educational program and the challenge of providing new members and leaders in the profession of Jewish religious education. While tribute was paid to the tremendous strides that have already been made in the publication of textbooks, audio-visual aids and complete curricula, the thought was expressed that the two most critical areas in the curriculum at this time were theology and ethics. In recent years, relatively little material had been made available in these fields because of the previous concentration on Biblical and later literature, Jewish History and Customs and Ceremonies. A major address by Rabbi Eugene Borowitz, Director of Education of the Union of American Hebrew Congregations, was significantly entitled "Teaching the Knowledge of God."<sup>1</sup> He stressed the importance of approaching the child on the level of his own experience and "to encourage him in the process of growth in faith through for the rest of his life. Let him see the acceptance of the Intermediate grades, the questioning of the Junior High School grades, and the more mature reflection of the high school grades, as but part of a total growth toward God which Judaism understands and approves." Religious educators are urged not to seek solutions solely in new text books about God but to see that the entire curriculum is predated by the traditional Jewish concept that "Everything significant in Judaism relates to God and it is only by restoring and reaffirming that relationship that Judaism can live for us today."

Rabbi William B. Silverman urged the educators to place their greatest emphasis on Jewish ethics, aiming toward an "ethics-centered curriculum." As the Rabbi of a Southern community that had experienced the bombing of a Jewish Community Center during the controversy on school integra-

tion, he imparted a feeling of urgency to the need for taking an ethical stand on issues which were facing all Americans. Relating his talk to the current concern with theology, Rabbi Silverman pointed out that "Jewish ethics derives from the moral imitation of God and seeks to express the love of God through service to man."

After contending with these fundamental problems, the educators turned their attention to the patterns that were emerging in the extended concept of the range of religious education. One session was devoted to the responsibility of the school to work with "parents as partners in religious education," preparing these parents to make each mealtime, each holiday celebration in the home, each bed-time — and in fact every aspect of the parent-child relationship, an experience in Jewish religious education. If this kind of parent education could be achieved, educators would not have to be so concerned about the brief time pupils spend in the classrooms.

## II

Another opportunity for providing an intensive experience in religious education is in the nursery school conducted by many congregations. It is at this time when the child is in its most impressionable stage and when the school has the closest contact with the parent, that it is most important to provide religious experiences which will give the firmest kind of foundations for later schooling. At the other end of the religious school program, schools are intensifying their efforts to enroll high school youth in classes, and in setting up an adult education program so that no age group will be omitted from the educational program of a congregation.

Perhaps the most challenging new opportunity for extending religious education facing Reform congregations is the camping program. At this convention, a number of enthusiastic reports were made on successful experiences in summer camps maintained by regional groups of synagogues which

<sup>1</sup>*Jewish Teacher*, March 1959.



were also used for week-end and vacation camp institutes for teachers and for youth groups. The camp idea has had a particular appeal for youth with the result that many of the young people are so inspired by the camp experience that they have come back to take positions of leadership in their own youth groups, and later in their congregations.

In many of the foregoing discussions, it was recognized that one of the key problems facing the new profession was the question of how personnel could be obtained to staff the many new positions that were opening up in the field. Among the educators present at the convention, there were few who had begun their professional training with this career in mind. Most had come into the field from teaching and administrative positions in Jewish schools or public schools, from the Rabbinate, from group work or social work, from writing and from various other fields. While every member of NATE had fulfilled certain requirements regarding courses or graduation from an accredited school of Jewish studies, the Association has gone on record encouraging in-service growth of its present members, first in order to fill gaps in the preparation of some of its members and then to raise the level of the profession as a whole.

In order to encourage young people to enter the profession of Jewish religious education, the Hebrew Union College School of Education has set up a Master of Arts degree in Religious Education. It is hoped that students who have had a dynamic and exciting experience in our present religious schools may be inspired to go on to become teachers. A few congregations report significant success with a "Student Teacher" program which has already produced "graduates" who have gone on with their Jewish studies and returned as regular members of the staff. Perhaps it is from among these young people and from others who have felt the challenge that has been stirring our best schools today that we may expect the future leaders of Jewish religious education.

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# SIGNIFICANT EVIDENCE

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*The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.*

*Each abstract or group is preceded by an evaluation and interpretative comment, which aims to guide the reader in understanding the research reported.*

*All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and used by permission of that periodical. The abstract number is Volume 33, Number 2, April 1959.*

## I. GENERAL

This study points out some influences of culture and sex on attitudes toward cheating.

2077. Anderson, William F., Jr. (Syracuse U., Syracuse, N. Y.) ATTITUDES OF UNIVERSITY STUDENTS TOWARD CHEATING. *J. Educ. Res.*, 1957, 50, 581-588. — Initially college students were asked to describe forms of cheating which they had observed other students employ. From this information a questionnaire, which is reproduced, describing 28 cheating situations was developed and given to another group comprising more than 500 students in 5 colleges of the University of Alabama. They were asked to rate the situations with respect to justification. Women were generally more strict in their attitude than men. Among women, graduate students in education were the most strict, sophomores in arts and sciences and commerce were more tolerant. Among men, graduates and freshmen in education were most strict, men in commerce and engineering the most tolerant. — M. Murphy.

This study gives some evidence on the nature of visual aids which may be significant for education.

2067. Maccoby, Eleanor E., & Wilson, William Cody. IDENTIFICATION AND OBSERVATIONAL LEARNING FROM FILMS. *J. Abnorm. Soc. Psychol.*, 1957, 55, 76-87. — In 2 studies of 25 class rooms of 7th grade children, it was noted that viewers "identify themselves with the like-sexed leading

character, in viewing a movie which included both a strong male and strong female lead. With respect to similarity of social class, however, viewers were more likely to choose the protagonist whose social class corresponded with the viewer's aspired social class, rather than his current objective status." — H. P. David.

1026. Harris, Dale B. (Inst. of Child Welfare, Univ. of Minn.) A SCALE FOR MEASURING ATTITUDES OF SOCIAL RESPONSIBILITY IN CHILDREN. *J. Abnorm. Soc. Psychol.*, 1957, 55, 322-326. — "A scale of social attitudes was designed to discriminate children who have, with their peers, a reputation for responsibility as contrasted with children who have little reputation for responsibility. The resulting scale yields a measure which is substantially correlated with other measures of personal and social adjustment." The scale shows a positive trend in mean score with age. Development of the scale is discussed and the items retained after criterion group analysis are presented in a table. — S. J. Lachman.

## II. PERSONALITY

A child's personality is quite as complex as an adult. However, different aspects of the personality are emphasized in childhood than in adulthood.

3310. Cattell, Raymond B., & Coan, Richard W. PERSONALITY FACTORS IN MIDDLE CHILDHOOD AS REVEALED IN PARENT'S RATINGS. *Child Developm.*, 1957, 28, 439-458. — Behavior ratings of 145 first and second grade children were obtained from their parents. 61 variables were intercorrelated. Findings: (a) The personality factor structure in

younger children is no less complex than for adults, involving about the same number of factors. (b) Identical primary personality factors of adults and 11-year-old children are also recognizable in 6- and 7-year-old children. (c) Certain habit collections were identified, specifically associated with the sex of the child and family position. (d) Certain slight differences of emphasis were discovered between adult and child patterns. — F. Costin.

Originality and conviction are two traits important in religious education. Originality appears to be associated with generally outgoing personality. Intellectual convictions differ depending on whether individuals are rationalizing or rational.

3030. Barron, Frank (U. California, Berkeley). ORIGINALITY IN RELATION TO PERSONALITY AND INTELLECT. *J. Pers.*, 1957, 25, 730-742. — Scores were derived from an originality test. Then psychologists' descriptions of high-scoring Ss were compared with those of low-scoring Ss. But verbal intelligence seemed to be a confounding factor and, therefore, was partialled out. The significant relationships remaining were grouped as follows: disposition toward integration of diverse stimuli; energy, fluent output, involvement; personal dominance and self-assertion; responsiveness to impulse; expressed femininity of interests; and general effectiveness of performance. 21 references. — M. O. Wilson.

3263. Rokeach, Milton, & Eglash, Albert. (Michigan State U.). A SCALE FOR MEASURING INTELLECTUAL CONVICTION. *J. soc. Psychol.*, 1956, 44, 135-141. — The scale developed is "based upon the assumption that, when rationalizing, an individual accepts and defends his beliefs with indifference as to the logic or illogic of his arguments; when rational, he rejects beliefs whose content is acceptable, beliefs he would otherwise accept, when he perceives the basis for holding to these beliefs to be unsatisfactory or irrelevant." The scale is considered as a "first approximation" since validation has been limited to standardization against scores on authoritarianism, rigidity, dogmatism, opinionation, ethnocentrism, etc., from other questionnaire inventories. 26 references. — J. C. Franklin.

### III. LEARNING

How children learn is more important than how teachers teach. These three abstracts provide some insights into study and learning processes.

4613. Strang, Ruth. (Columbia U.) AN INTRO-SPECTIVE APPROACH TO STUDY PROBLEMS. *J. educ. Res.*, 1957, 51, 271-278. — Freely written compositions on the topic, "What makes studying easy or

difficult for me," were obtained from 536 students ranging in grade placement from fifth grade to second year in college. Analysis of their responses reveals information which could not be obtained by "objective" methods. The data are analyzed under 29 categories. Findings suggest a shift in how-to-study programs from emphasis on study techniques to conditions within the individual and in his environment. Characteristic excerpts are given and their implications discussed. — M. Murphy.

4522. Freehill, Maurice F. (Western Washington Coll. Education) SOME FACTS FOR PARENTS ABOUT HOW WE LEARN. *J. Nat. Educ. Assn.*, 1958, 47, 324-326. — "Haphazard judgments and criticisms of schools might be reduced if every effort were made to acquaint the public with some of the fundamental characteristics of learning." Laymen cannot be expected to make a thorough study of the subject, yet they can be helped to understand some of the guiding principles: (a) the individual first has reactions to experiences that are only roughly appropriate and spends time thereafter refining these actions, (b) rote practice and physical activity do not ensure learning, (c) quality teaching provides opportunity to make errors, (d) quality teaching does not depend upon competition or extraneous rewards or punishments for motivation, and (e) quality teaching adapts to individual differences. — R. A. Hagin.

4528. Hoffman, James D. (Michigan State U.) INSIGHT INTO EFFECTIVE STUDY. *Education*, 1958, 78, 346-348. — One common area of breakdown occurs when the child sees no need for the experience, it being teacher sponsored and having no initial need or purpose evident to the child. Skills and processes of study cannot be isolated. Basically, study is a process of mind becoming active during an experience, comprehending the experience, and finally forming associations with past experiences so that a body of useful knowledge, or a change of behavior, evolves as a product of the entire experience. — S. M. Amatora.

Evaluation is recognized as an important factor in teaching and learning. These abstracts point up values of evaluation of learning as it happens.

4527. Hodgkinson, Harold L. (Simmons Coll.) ACTION RESEARCH: A CRITIQUE. *J. Educ. Sociol.*, 1957, 31, 137-153. — Action research is a growing field. It is based on concrete problems in actual school situations. Its main purpose is the improvement of practice. This can be done only by teachers who are able to change their attitudes and behavior. The author discusses: the case for action research, the case against action research-method, and the case against action research-theory. 83-item bibliography. — S. M. Amatora.

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4530. Hughes, Marie M. WHITHER EVALUATION. *Educ. Leadership*, 1958, 15, 208-212. — Cooperative evaluation based upon questions in values oriented to American ideals in a climate of support and neutrality using new and old scientific procedures is suggested as a method of bringing a higher quality of education to the scene. The need for clear understanding of the educational goals and values is stressed in order to bring focus upon the conditions that foster the growth of the individual and the welfare of all. — R. Baldauf.

4581. McGrath, W. D., (Peace River, Alberta) PUPILS AND TEACHERS LEARN TOGETHER. *Alberta J. educ. Res.*, 1957, 3, 193-198. — Six junior high school teachers participate in action research which demonstrates a gain in reading ability of pupils as measured by the California Achievement Test. The greatest improvement was among pupils reading below their grade level. Teachers derived knowledge of and facility in teaching techniques as well as suggestions for further improvement in the reading program. — G. M. Della-Piana.

4585. Ojemann, Ralsh H. SCIENCE MAKES THE GRADES. *Nat. Parents-Teacher*, 1958, 53, 15-17. — The author describes how children may gain insights into a causal approach to their social and physical environments through science experiences at the elementary-school level. — J. Walters.

#### IV. CHILD AND ADOLESCENT DEVELOPMENT

This investigator emphasizes the need to learn more about the innate drive endowments which predict the child's potentiality.

3377. Kris, Marianne. THE USE OF PREDICTION IN A LONGITUDINAL STUDY. *Psycholanal. Stud. Child*, 1957, 12, 175-189. — Predictions made during pregnancy as to the future mother-offspring relationships were studied until the child was 6 to 7 years of age by means of follow-up tests and interviews of mother and child. There was greater accuracy in predicting areas of conflict and pathology than in predicting conflict-free functioning and the use of normal defenses. However, in principle, health is just as predictable as pathology. We know very little about innate drive endowment and what new facets of equipment the maturational impact will bring to the fore. We cannot foresee the real incidents that life brings along. More definite evaluation of methodology cannot be made until all the data have been worked through. The use of prediction in this way is one of the safeguards against the attempt to resort to oversimplified theories of personality development. — D. Prager.

Blocks and other play equipment are often seen as important in the learning process. These abstracts reflect children's attitudes toward blocks.

3397. Farrell, Muriel. (Hunter College, New York City). SEX DIFFERENCES IN BLOCK PLAY IN EARLY CHILDHOOD EDUCATION. *J. educ. Res.*, 1957, 51, 279-284. — Play behavior of children in nursery school, kindergarten, and 1st grade was studied. 24% of the boys, but only 5% of the girls played with blocks. Boys also played with blocks almost twice as long as girls did. — M. Murphy.

3427. Moyer, Kenneth E., & Gilmer, B. von Haller. EXPERIMENTAL STUDY OF CHILDREN'S PREFERENCES AND USE OF BLOCKS IN PLAY. *J. genet. Psychol.*, 1956, 89, 3-10. — This study is a quantitative analysis of preferences of 87 children, 3 to 5 years old, for shapes and sizes of blocks used and reused in building construction. It was found that children's preference for blocks were not related to age. Selection and use of blocks were made by 3-year-olds in essentially the same manner as the older children. Individual differences in structure design were just as great within any given age level as were differences between age groups. It was concluded that children's preferences for block shapes and sizes were made on basis of their utility in being combined together for building. 18 references. — S. M. Schoonover.

3403. Goodenough, Evelyn Wiltshire. INTEREST IN PERSONS AS AN ASPECT OF SEX DIFFERENCE IN THE EARLY YEARS. *Genet. psychol. Mongr.*, 1957, 55, 287-323. — The basic data for this study was obtained from interviews with the mothers and fathers of pre-school-aged children, from the drawings of preschool-aged boys and girls, and from the verbalizations of preschool children while taking the Mosaic test. It was found that girls draw more persons and mention persons more often in their verbalizations than do boys. Girls also tend to draw more opposite-sex figures than do boys. "Responses from the parents indicate that they expect their boys and girls to differ in their interest in persons . . . The evidence suggests that the father has greater interest in sex differences than the mother, and, hence, exerts stronger influence in general sex-typing, and that the male child is narrower in his sex-typing than the female child." 17 references. — G. G. Thompson.

3432. Pashricha, Prem. (Delhi, India) PSYCHOLOGICAL ANALYSIS OF SOCIAL BEHAVIOUR OF FIVE-YEAR-OLDS. *Indian J. Psychol.*, 1957, 32, 161-176. — The behavior of 27 5-year-olds was observed for 3 months. A significant boy-girl dif-



ference was noted only in the number of quarrels (boys more quarrelsome). Social participation differed greatly from one recording to another and was affected by the specific environment, e.g., reactions of others. Children with superior IQ's spent less time in group play than average children. — W. B. Webb.

Children begin to develop social relationships early in life. All of these abstracts indicate strong sex differences in how this learning takes place.

3419. McCandless, Boyd R., & Marshall, Helen R. SEX DIFFERENCES IN SOCIAL ACCEPTANCE AND PARTICIPATION OF PRESCHOOL CHILDREN. *Child Develpm.*, 1957, 28, 421-425. — On the basis of 5 measures of social acceptance and participation obtained from 24 boys and 24 girls, the following findings were obtained: "Girls had higher sociometric scores than boys but there were no significant sex differences in teacher judgments of social acceptance, observed social acceptance, degree of social interaction with peers, or degree of dependence on adults . . . The majority of the negative correlation between . . . dependence on adults and both sociometric scores and peer interaction scores were significantly larger for girls than for boys. Progress of acquaintance in the nursery school groups did not demonstrably affect the sex difference in sociometric scores." — F. Costin.

Findings here provide some insights concerning ways in which preadolescent and adolescent children develop their sex role.

3120. Fauls, Lydia Boyce, & Smith, Walter D. SEX-ROLE LEARNING OF FIVE-YEAR-OLDS. *J. gen. Psychol.*, 1956, 89, 105-117. — Ss were 38 middle-class children, aged 4-9 years to 5-9 years. Children individually were presented 3 sets of paired pictures, depicting a child and 2 parents, each pair showed a child involved in a masculine play activity and in a contrasting feminine play activity. Recorded verbatim were Ss' responses concerning their activity choices and their perceptions of parental preferences for the activities. Among findings: (a) Boys tended to choose masculine activities more frequently than did girls. (b) Only children chose sex-appropriate activities more frequently than did children with older like-sex sibs. (c) Both sexes perceived parents as preferring sex appropriate activities more often than preferring sex-inappropriate activities for child. (d) There was no difference between frequencies with which children with older like-sex sibs and with which only children perceived parents as preferring sex-appropriate activities. (e) Only children's choices of play activities showed closer agree-

ment with their perception of paternal preferences than did non-only Ss' choices and their perception of paternal preferences. 30 references. — S. M. Schoonover.

3407. Harris, Dale B., and Sing, Chu Tseng. CHILDREN'S ATTITUDES TOWARD PEERS AND PARENTS AS REVEALED BY SENTENCE COMPLETIONS. *Child Develpm.*, 1957, 28, 401-411. — Sentence completion test responses of 3000 children lead to these conclusions: (a) Boys and girls are highly favorable to their peers. At every age positive attitudes to own sex peers exceed those to opposite sex peers. (b) Boys express more neutral attitudes than girls. Girls express more negative attitudes to their own sex as they grow older. Boy-girl antipathy of the intermediate school grades is more a product of girls changing attitudes toward boys than vice versa. (c) Both boys and girls expressed more favorable than unfavorable attitudes toward their parents, though neutral attitudes increase in the intermediate grades. Mothers are regarded more positively than are fathers. High school boys increased positive attitudes toward both parents, and high school girls showed more positive attitudes toward father than mother. — F. Costin.

Free play has long been recognized as important in personality development. Here are two attempts to learn more about it.

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3389. Boll, Eleanor S. THE ROLE OF PRESCHOOL PLAYMATES: A SITUATIONAL APPROACH. *Child Develpm.*, 1957, 28, 327-342. — This is an exploratory study of a problem which has been neglected: What effects does the informal, "non-organized" play group situation have on the development of preschool children? Results are based on the analysis of 50 persons, ages 18 to 54, who were asked to describe various characteristics of their preschool days; and their family structure, social status, and other cultural items. They were then asked to tell how these 2 sets of variables affected their development. The data obtained suggest that experience in preschool play-groups "is of real significance in the development of the personality and behavior patterns, and that it therefore deserves attention by students of human behavior." — F. Costin.

3446. Siegel, Alberta Engvall. AGGRESSIVE BEHAVIOR OF YOUNG CHILDREN IN THE ABSENCE OF AN ADULT. *Child Develpm.*, 1957, 28, 371-378. — "The social play of like-sexed pairs of children, in a situation free of adult supervision . . . was observed in 2 sessions a week apart. The incidence of aggression and of anxiety and guilt in play decreased from session I to session II. This finding is opposed to earlier findings concerning session differences in aggression in doll play . . . this disparity may be accounted for by the presence or absence of an adult in the play sessions: In the presence of an adult experimenter, young children may abdicate superego functions to him, whereas in the absence of any adult their own internalized standards increasingly restrict expression of unacceptable drives, with a consequent reduction in anxiety and guilt." — F. Costin.

The role in which a child perceives himself is an important factor in his development. Here these roles are related to moral rules and peer status.

3221. Strauss, Anselm. THE LEARNING OF ROLES AND OF CONCEPTS AS TWIN PROCESSES. *J. gen. Psychol.*, 1956, 88, 211-217. — No role stands by itself. This paper deals with classificatory character of role relationships and points out some implications of this for studies of role learning. A system of roles can be viewed as a conceptual system, and many role relationships are extremely abstract. Children's perceptions of role compatibility and incompatibility are directly related to level of conceptual development, and there seems to be a fairly regular progression of such role conceptions. Conceptions of roles and of moral rules grow at the same time, and involved in both are conceptual distinctions, which are all determinable and can be studied. — S. M. Schoonover.

## V. SOCIAL AND CULTURAL

Our culture plays a large part in our development. We can understand ourselves better by studying our culture in relation to others.

3463. Zeligs, Rose. (Sherman Oaks, Calif.) TRENDS IN CHILDREN'S NEW YEAR'S RESOLUTIONS. *J. Exp. Educ.*, 1957, 26, 133-150. — New Year's resolutions from 228 6th-grade pupils were collected. The girls wrote more resolutions than the boys, with an average of about .8 for the whole group. The resolutions were listed under the categories of school, home, parents, conduct, home routines and habits, character and personality traits, siblings, food and eating, and patriotism. The categories with the most resolutions were school, home, parents, and home routines. It was found that 32 items accounted for 68% of all the resolutions. The resolutions are listed along with percentage of boys and girls listing them. — Eric F. Gardner.

3615. Goodman, Mary Ellen. (Tufts U.) VALUES, ATTITUDES, AND SOCIAL CONCEPTS OF JAPANESE AND AMERICAN CHILDREN. *Amer. Anthropol.*, 1957, 59, 979-999. — "Children's values, attitudes, and social concepts are approached through analyzing the occupational aspirations of elementary school children in Japan and the United States." Some of the findings are: American children show greater sophistication than Japanese "concerning vocations characteristic of an extremely urban-technological society," both groups are "interested in much the same range of occupations," professions are strikingly popular with both groups, sharp sex role differentiation characterizes the aspirations of both groups. "Our data demonstrate that social concept-value-attitude systems in children are complex and extensive to a degree not generally appreciated." — M. Brender.

4283. Bloch, Herbert A. and Neiderhoffer, Arthur. (Brooklyn Coll.) ADOLESCENT BEHAVIOR AND THE GANG: A CROSS-CULTURAL ANALYSIS. *J. soc. Ther.*, 1957, 3, 174-179. — The hypothesis is developed that the "informal rituals of contemporary adolescent gangs are very similar to puberty rites in primitive society and represent spontaneous attempts to find psychologically supportive devices to help the maturing male weather the crisis of adolescence." It is further postulated that when youths find it difficult to enter adult status, "they will often attempt to embrace the symbolic equivalents of the adult behavior denied them." These views are discussed in relation to the modern juvenile gang. — L. A. Pennington.

## BOOK REVIEWS

### *20 Centuries of Christianity: A Concise History.*

By PAUL HUTCHINSON AND WINFRED E. GARRISON. New York: Harcourt, Brace and Company, 1959, xiv + 306 pages. \$6.00.

This is one of the most readable histories of the Church that we have come across in many years. The style is lucid and the language is simple and clear. The study of this volume is sheer delight. Dr. Hutchinson, a former Editor of *The Christian Century*, did not live to complete this volume.

Dr. Garrison, now eighty-five years young, a former colleague of Dr. Hutchinson on the staff of the *Century*, has brought the book to its conclusion.

This is not a technical history of the Church for scholars. It is a one-volume survey of the main developments in Christian history. As such it will serve as an introduction to 20 Centuries of Christianity, as well as a splendid review of those centuries for one who already has considerable knowledge about the history of the Church. The value of the book is enhanced by a chronological table and index.

The struggle of the early Church with the power of Rome is very vividly portrayed. "Three charges in particular were made when Christians were brought before magistrates: atheism, incest, and cannibalism. The first grew out of their refusal to venerate any images or to cast incense on the altars dedicated to the emperor's genius. . . . The second was downright libel. . . . But the cannibalism charge had this faint shadow of a factual basis — the the Christians were alleged to 'eat their God' in their secret communal meals" (p. 21).

It is interesting to note that while pagan Rome dropped the requirement of Emperor worship for the Jews, they did not make such a concession for the Christians because the latter "were ceaseless proselyters" (p. 30). This volume makes it clear that Constantine did not give Christianity a privileged position. "What he really did was to proclaim complete religious liberty for both pagans and Christians" (p. 71).

The beginning of the schism between East and West in the Church is noted as far back as the Council of Ephesus, 449 A.D., when the patriarch of Alexandria, "in order to win a momentary victory and put a candidate of his own in the bishopric of Constantinople, broke with Leo. I, first of the great Roman popes. After that there was almost always tension between Rome and all the East" (p. 66).

The struggle of the Church with the state, the rise of scholasticism, the development of various orders in the Medieval Church, the beginnings of the Protestant Reformation even before the sixteenth century — all this and much else is vividly portrayed in this book. The authors write about the "Catholic Reformation" rather than the "Counter-Reformation." They believe the Church of Rome was desirous of cleansing her own life as much as counteracting Protestantism.

Considerable space is given to the Medieval period because, as the authors state, they believe this is necessary if we are to get a true picture of the historical development of the Church. However, we believe it would have made the book even more valuable if the authors had given us a picture of the Eastern Church, following the schism of 1054. After the eleventh century the book concentrates almost entirely on developments in the Western Church and her missionary expansion.

The last three chapters tell of the rise of Biblical criticism, the social gospel, and other theological and social movements in the West to which the Church is definitely related or in which it is involved. Once again, we are made aware of the challenge of the Christian to "out-think" the modern pagan.

We will conclude this review with a few general observations. First, the powers of evil have played havoc with the Church in every century. Evil is to be seen not only in heresy and schism but in immorality of various sorts. Second, the Church must be able to state clearly her faith in order to make an impact on the minds of men. Third, the Church has manifested in her life tremendous spiritual and moral powers which have transformed the climate of opinion and the way of life of millions of people. This must be coupled with the thrilling missionary story of the Church down through the ages. At times the mission halted; the Church became ingrown and concerned only about her internal life. But then a new wave of enthusiasm, born of the Spirit, would grip the Church again and take her out on the march to declare the good news in Christ. So, the history of the Church is one of light as well as shadow, and the shadow could not put out the light of the glorious gospel of God's love.

This book is far from being a full treatment of Church History. But anyone who reads it will be informed, inspired and challenged. — R. C. Chalmers, Pine Hill Divinity Hall, Halifax, Nova Scotia.

*Christianity and American Freemasonry.* By WILLIAM J. WHALEN. Milwaukee: The Bruce Publishing Company, 1958, 195 pages. \$3.75.

For the first time in fifty years an American Catholic has brought out a book showing why Christians should not be Masons. Most Masons will probably ignore the book, but some will probably leave their lodges when they read it. On the other hand, some Christians will find certain of their wilder ideas about Masonry shattered. A check of the basic Masonic books and the literature on the subject reveals that Mr. Whalen has produced a very accurate account of Masonry.

There isn't much that is new in the book. Arthur Preuss went over much of the same ground in this country in 1908. Walton Hannah and others have done the same in England. Several books published by the Lutheran Concordia Press in St. Louis have arrived at much the same conclusions Mr. Whalen reaches. The value of Mr. Whalen's work is that it gives up-to-date statistics — far superior to the work of Arthur Preuss in about Freemasonry and that it is a factual account every way and only one-third as long.

We learn, for example, that one out of every twelve American men is a Mason. All of America's four million Masons belong to local Blue Lodges. In 1957 there were 16,000 Blue Lodges in the country, distributed throughout 49 Grand Lodges (one to each state, with a separate one for the District of Columbia). About one out of four Masons elects to go higher, into what are called the Scottish and the York rites, but neither rite constitutes an integral part of the Masonic order and neither is officially recognized by the Grand Lodges.

The Christian case against American Freemasonry begins with the very first oath of the first Masonic degree. That oath, like so many others that follow, calls on God extrajudicially about trivial matters; to do that is simply to take the name of the Lord in vain. Furthermore, an oath to keep secret matters that pertain to faith and morals is, from the Church's point of view, an encroachment upon her legitimate authority (Masons do generally define Masonry as a system of morality veiled in allegory and illustrated by symbols). This is the basic religious reason why secret societies are condemned by the Roman Catholic Church, the Free Methodist Church, the Wesleyan Methodist Church and the General Association of Regular Baptist Churches. Quakers, Mennonites and the United Brethren in Christ are against the taking of any oaths; hence they are also opposed to Masonry. Most Baptist and Methodist denominations, as well as the Presbyterians since 1925, do not legislate for local congregations on such matters as membership in lodges, and so it is that, according to some writers, 90 per cent of U.S. Methodist clergymen belong to the Masonic order.

The strongest point in the Christian case against Freemasonry is the argument that Masonry in its basic degrees is at least indifferent to Christianity, and probably inimical to it. There is no place in the Masonic outlook for the Trinity, the fact of man's fall, the Incarnation or the Atonement. There is the greatest care to keep mention of Christ and anything specifically Christian out of the Masonic rite. It is not through the death and resurrection of Jesus Christ that Masons attain to the light, but through the death and resurrection of Hiram Abiff (an Old Testament character, barely mentioned in the Bible, whose assassination and subsequent return to life have been invented by Masonry and elaborated into its central allegory). Reformation Protestants look in vain for their theological positions in Masonic ritual — man's total depravity, salvation by faith alone, the priesthood of all believers, the all-sufficiency of the Bible and the private interpretation of Holy Scripture. The ultimate argument is that Masonry deserts faith and revelation in order to found a religion based on naturalism and rationalism — a deification of reason. Theodore Graebner expresses a fundamental Lutheran difficulty when he states: "There is no escape from the conclusion that Masonry promises all of its members that they will find a higher, better religion in the lodge than is offered by the Christian Church" (*Is Masonry a Religion?* Concordia, 1945, p. 24, quoted by Whalen, p. 26).

Mr. Whalen's book proves convincingly that a thoughtful Christian cannot be a thoughtful Mason. There is no question of the sincerity of people who try to be both Christians and Masons; the author is careful to avoid that sort of thing. It is simply a question of the objective consistency between Christianity and Masonry, between supernatural, revealed religion and the "religion" of reason and naturalism and human invention.

In addition to a bibliography and an index, the book has, as an appendix, an English translation of *Humanum Genus*, the encyclical letter of Pope Leo XIII on Freemasonry. — Walter M. Abbott, S.J., Assistant Editor, AMERICA.



*Encyclopedia of the Papacy.* By HANS KÜHNER. Translated from the German by KENNETH J. NORTHCOTT. New York: Philosophical Library, 1958, 249 pages, 16 plates. \$6.00.

The dust jacket quotes three prelates in high praise of this volume. Presumably they are referring to the German original, which this reviewer has not seen and thus cannot judge. Be that as it may, it is hard to imagine anyone seriously praising the English translation. Presupposing that the translation reasonably represents the original, the work must be pronounced worthless. In regard to names and dates it is thoroughly unreliable; the accounts, in chronological order, of the various pontificates are thrown together in the most un-

systematic fashion; the English style is confused when it is not utterly childish; the punctuation is a definite hindrance to the reader. The sixteen plates are, curiously enough, arranged in alphabetical order, and two of them are incorrectly labeled. In a number of instances it is more than doubtful that the translator understood what was before him. For example, one of the pope's titles, we are told, is "Governor of Jesus Christ" (p. 4); Willibrodus (*sic*) is termed "the apostle of peace" (p. 37); and "Innocent [III] was involved in an action with England in 1206, when King John, who was short of land, . . ." (p. 85). The *Esthesis* (*sic*) is attributed to Honorius I (p. 33) — as though the poor man did not have enough already to his discredit. We learn that the Nicene Creed defines the *homoiousios* (p. 15), that Pius I suffered under Hadrian (p. 8), that Justinian ascended the throne while Boniface II was pope (p. 26). These are only a random sampling from this disconcerting book. It is hoped that they will be sufficient to warn any who may be intending to purchase it. The reviewer is consoled by the thought that the stiff price will be an even more effective deterrent. — *Anselm Biggs*, O.S.B., Belmont Abbey College, Belmont, N. C.



*The Sacred and the Profane: The Nature of Religion.* By MIRCEA ELIADE. Translated from the French by WILLARD TRASK. New York: Harcourt, Brace and Company, 1959, 256 pages. \$4.50.

The author, famous in Europe, is now professor of the history of religion and chairman of the department at the University of Chicago. This little book lives up to its sub-title. It is indeed about the nature of religion. It might properly serve as a general introduction to the comparative study of religions. The examples are richly drawn from India, China, the Near East, and from primitive religions as well as from Christianity. In the strict sense it is not a study of the history of religions because the cultural contexts of the illustrations are not developed in time depth.

The focus throughout is upon the specific characteristics of the religious experience. For the religious man some parts of space are qualitatively different from others. Even cities and the dwellings of individuals involve "undertaking the creation of the world that one has chosen to inhabit. Hence it is necessary to imitate the work of the gods, the cosmogony." Whenever a new location is selected or a new construction is begun, this repeats the primordial beginning. The religious attitude toward space reflects "the desire to live in a pure and holy cosmos." The concept of the sacred "does not only project a fixed point into the formless fluidity of profane space, a center into chaos; it also effects a break in plane, that is, it opens communication between the cosmic planes

(between earth and heaven) and makes passage from one mode of being to another." While conceptions of sacred space vary tremendously between cultures, Professor Eliade deliberately concentrates upon the elements of unity. In all cases consecration of a space is equivalent to a cosmogony, and "the real unveils itself."

For the religious man time also is heterogeneous and discontinuous. Sacred time is reversible, indefinitely recoverable, indefinitely repeatable. The return to the sources of the sacred and the real saves human existence from nothingness and death. When the temporal is desacralized, cyclic time becomes terrifying: a circle forever turning on itself, leading to a pessimistic vision of existence. For the Christian, history acquires the possibility of being sanctified because God took a historically conditioned human existence.

From the standpoint of the sacred, all nature is, of course, fraught with religious value. The religious man apprehends "supernature" through the natural aspects of the world. A stone is venerated because its sacrality is "manifested through the mode of being of the stone that reveals its true

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essence." Nature (whether seen as earth or moon or sexual conjugation or birth) is never only natural.

The aim of the historian of religions is "to understand and to make understandable to others, religious man's behavior and mental universe." The Western intellectual has difficulties with these phenomena. Not only the "religions of the book" but also those of Greece, India, and China are burdened by the long labors of scholars. The folklore of European peoples is more helpful in gaining a broader religious perspective. But the study of primitive cultures will take us further in knowing the mental universe of *homo religiosus*. For primitive men the world truly exists only because it was created by the gods. Religion is actually an experience and not simply an idea. Life is lived on a twofold plane, and the whole of life is capable of being sanctified. The panhuman generalizations which can be made about initiation rites constitute crucial evidence. By performing them men imitate superhuman, divine actions. "One does not become a complete man until one has passed beyond, and in some sense abolished, 'natural' humanity, for initiation is reducible to a paradoxical, supernatural experience of death and resurrection or of second birth."

The volume closes with a concise chronological survey of the growth of the science of religions and its historical background. This science is described as devoted to the discovery of common elements in different religions, deduction of the laws of their evolution, and definition of the origin and first form of religion.

Eliade is immensely learned, though he seems appreciably less familiar with the American as opposed to the European sources. He gives little attention to psychological, and particularly to psychoanalytic, treatments of religion. He seems to accept the concept of the unconscious, and Freud is mentioned. But for a comprehensive introduction to comparative religion, it would seem that more space might have been given to this approach, even if only to question or contravert it.

The general reader will probably be most engaged by the author's consideration of contemporary Western societies where non-religious man has developed fully for the first time in human history. The religious sense of these populations is greatly impoverished. Modern Western man considers the sacred as the prime obstacle to his freedom. "He will become himself only when he is totally demystified. He will not be truly free until he has killed the last god." Eliade sees contemporary man as "still nourished and aided by the activity of his unconscious, yet without thereby attaining to a properly religious experience and vision of the world. The unconscious offers him solutions for the difficulties of his own life and in this way plays the role of religion, for, before making an existence a creator of values, religion ensures its integrity." — *Clyde Kluckhohn*, Harvard University.

*Ancient Judaism and the New Testament.* By FREDERICK C. GRANT. New York: The Macmillan Company, 1959, xvii + 155 pages. \$3.50.

The report of the publication of a new book by Professor Frederick C. Grant will be welcomed by his many friends. The book will more than justify their expectation.

The first part of the book discusses the church's reluctance to acknowledge its Jewish background. Ancient Judaism is a term chosen by Dr. Grant to stress the often overlooked fact that Judaism has a history and contemporary vitality comparable to the course of Christian development. "If we try to sum up what the modern world, especially the modern Christian world, may learn from Judaism, it is clear that these essential elements must all be considered: the indispensable centrality of belief in God, his uniqueness, his oneness, his sovereignty (not beclouded by metaphysical formulae); the possibility and the importance of religious education (rather than mere 'evangelism'); and the final test of true piety" (p. 28).

The second part of the book includes basic beliefs of ancient Judaism. Stressing the fact that "all biblical religion is 'eschatological,' that is, concerned with the end or goal of God's realized purposes" (p. xiv), Professor Grant expresses his conviction that the apocalyptic of early Christianity has been greatly exaggerated and misinterpreted. "As we shall see, and as modern research makes abundantly clear, Jesus was a prophet" (p. 94).

The New Testament is the title of the third section. A beautifully written description of Galilee is followed by studies of "The Gospel of the Kingdom of God" and "The Church's Heritage from Judaism," which discusses the early Christian use of Holy Scripture.

The last section of the book makes a strong appeal for a reconsideration of the importance of New Testament ethics, but Dr. Grant rejects mere moralism. "It will not be ethics that will save us, not even the 'ethics' of the gospel, but only God in his mercy. Then only those will be saved who turn to him with all their hearts, not counting the cost, and not pausing to consider the possibility of doing his perfect will" (p. 145).

There is, says Dr. Grant in his conclusion, "the need for a new liberalism." (p. 148). In many ways this book is an appeal for commitment to such a neo-liberalism. Whether this book is a prophetic manifesto of a new phase of Christian thought or no, only time can tell, but it is a vital and stimulating appeal to a serious study of history and linguistics in an era that is addicted to tossing about philosophical terms often with little concern for their meanings. — *James L. Jones*, Philadelphia Divinity School.

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*The Movement of World Revolution.* By CHRISTOPHER DAWSON. New York: Sheed and Ward, 1959, 179 pages. \$3.00.

The British historian, Christopher Dawson, is a recognized authority on the interrelationships of religion and culture. In some of his best known works he has examined the dynamic formative influence exerted by the Christian religion in the development of Western civilization. In *The Movement of World Revolution*—Dawson's first published work since he became Charles Chauncey Stillman Professor of Roman Catholic Studies at Harvard University—he turns to an examination of the problems raised by the contemporary meeting of Western and Eastern culture.

Although most of the ten chapters appeared earlier as separate essays, there is relatively little repetition and the book as a whole presents a unified and compelling developed analysis. In an introductory chapter on "The Relevance of European History," Dawson explains his disagreement with the opinion that European history offers too provincial a field of study to be meaningful in the present age. He argues rather that "the study of the European past is still relevant to modern world history, since Europe was the original source of the movement of change in which the whole world is now involved and it is in European history that we find the key to the understanding of the ideologies which divide the modern world." In line with this conviction, Dawson discusses "The Revolution of Western Culture" in the first of the major divisions of the book; then follow two chapters on "The World Expansion of Western Culture" and five chapters on "Asia and the West."

The whole book is written with Dawson's accustomed clarity and insight, but the chapters dealing with the interrelationships between the western and oriental cultures are the most arresting. Here Dawson treats successively the process of Western exploration and colonization that broke down the barriers between separate cultural worlds and created a global system of Western-dominated trade and communication; the collapse of the oriental empires under the impact of revolutionary change introduced from the West; and finally "the internal transformation of oriental society by the spread of Western education and the rise of the national movements, which represented at the same time a revolt against the West and the acceptance by the East of Western culture and political ideology."

Dawson shows that oriental nationalism is not only antiwestern, but that it is even more fundamentally in revolt against the oriental past; he suggests that the destruction by the national

movements of the traditional religious-cultural systems of the East may facilitate the spread of Christianity among the Asian masses who are being left in a spiritual vacuum. The final chapter of the book is a sober assessment of the prospects of Christianity in relation to the oriental cultures. It is a measure of Dawson's realism that he concludes with these words: "The soil must be broken—the plough and the harrow must do their work before the seed can produce a good harvest. But this is the age of the plough and the harrow, not of the harvest." — John P. Gleason, University of Notre Dame.

*A Survey of Religious Education.* By J. M. PRICE, JAMES H. CHAPMAN, L. L. CARPENTER, and W. FORBES YARBOROUGH. (Second Edition), The Ronald Press Co. \$5.50.

This volume is designed to serve as a comprehensive text book for college courses, and is sufficiently free from professional jargon to be suitable for lay leaders who are seriously interested in becoming acquainted with the broader aspect of religious education. The book is comprised of four sections: I. The Philosophy of Religious Education, II. Principles of Religious Education, III. Religious Education in the Church, IV. Religious Education Beyond the Church.

There is nothing distinctive about the philosophy which underlies the volume, though it is clearly established upon an evangelical theology. The experience of conversion is stressed, and is recognized as falling somewhat outside the educational process, "There is that divine element in the new birth and Christian growth which teaching can stress but cannot impart" (p. 7). What religious education can do is to help the person "to understand his natural condition, what God has done for him, and what he must do for himself. It is through instruction that the way of salvation is made clear" (p. 7). Religious education is defined in terms of "inculcating truths," "stimulating right attitudes," and securing "proper responses."

Included in the section on philosophy are helpful reviews of the history of religious education in the Christian tradition. Two chapters are also given to current social and religious conditions. It may be significant that in discussing social evils, "movies and comics" get five times the space devoted to "racial antipathy."

The section on "Principles" considers briefly questions of objectives, curriculum, methods and leadership. These are constructively handled in view of the purpose of the book. The chapter on psychology is untouched by contemporary concerns with group dynamics and depth psy-

chology. The section on "Religious Education in the Church" is heavily slanted toward the Southern Baptist Church, assuming the polity and denominational terminology of that communion. The last division reviews the factors in religious education that extend beyond the local church, and makes a strong plea for the Christion college. If the book has a weakness, it is not in its conservative evangelical standpoint, but its conventionality. — *Wayne K. Clymer*, Dean of Evangelical Theological Seminary, Naperville, Illinois.



*Jung and St. Paul.* By DAVID COX. New York: Association Press, 1959. \$5.75.

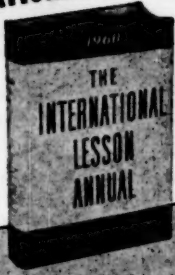
The sub-title of this book tells us that it is "A study of the doctrine of Justification by Faith and its relation to the concept of Individuation." Such approach in itself shows clearly the author's confusion as to what Jung and Analytical Psychology stand for. Mr. Cox puts Jung outside Christianity, e.g. "Central idea that Jung and Christians claim to set before us" (p. 7), or "An attempt has been made to compare Christianity and Analytical Psychology" (p. 348) or "Analytical Psychology is not Christianity" (p. 348), and in doing so he completely fails to realize the importance and the meaning of Analytical Psychology. Nowhere in his writings does Jung claim that the Analytical Psychology is a substitute for Christianity or its counterpart.

Throughout his entire book Mr. Cox shows an amateurish and often naive knowledge of Analytical Psychology. One has the impression that after reading some books by Jung, the author found himself with a large number of quotations. Thereupon he proceeded to fill up the spaces between those quotations, showing repeatedly the lack of understanding of the material on hand. Altogether too often these quotations from Jung are taken out of their true context and are used to prove the author's thesis. Mr. Cox's statement, for instance, that there is "difference between the diagnosis of St. Paul and Jung, since one claims that what we think good is really evil, and the other that what we think evil is really good" gives us a very fine example of how the author can manipulate certain statements out of their context in order to prove his point.

Furthermore, Mr. Cox in dealing with basic Jungian concepts shows utter ignorance of their relationships to the process of Individuation, and consequently performs a real disservice to his readers. He is an excellent example of what Jung and others in Analytical Psychology have always maintained, that no amount of reading alone is sufficient to understand what takes place on the road to Individuation.

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Although theologically Mr. Cox finds himself on somewhat firmer ground, his attempt to explain theologically Justification by Faith leaves a great deal to be desired. The same is certainly true about his chapter on "Christ." He uses a great number of quotations from Dodd, Nygren and Taylor, to prove or disprove supposedly a point which in reality the author seldom advances.

The author's style is rather weak and is hard to follow. The following is a typical sentence, "Justification by Faith" is, in many ways, a misleading name: because it begins to describe that to which it refers it can easily be supposed that it is an adequate description of it, whereas, as a description, it is altogether inadequate" (p. 81). Mr. Cox, apparently, still functions under the spell of a "three-point sermon construction" for throughout the entire book he continually tries to fit many of his arguments into a three-point system, thus often losing sight of a real argument. — *John M. Billinsky*, Andover Newton Theological School.

*The Prophetic Voice in Modern Fiction.* By WILLIAM R. MUELLER. New York: Association Press, 1959, 183 pages. \$3.50.

This book is another illustration of a growing interest in the relation of literature to religion. Just as a generation ago it was the fashion to evaluate literature in political (or social or economic) terms, so now many serious readers are seeking religious values. I must confess that I prefer the latter approach because it seems to get closer to the heart of the human predicament: a man is more than the things he possesses. If it is objected that neither approach gets at the heart of the literary question, the answer must be that literary criticism has a way of becoming something else, it is almost never content to remain purely literary, and if it is, it may be open to the charge of a sterile formalism. It seems to me that the "religious" readers are likely to stick more closely than the "social" ones to the work itself, and this is a "literary" point in their favor; those I am acquainted with seem to have been well-schooled by the New Critics in the art of reading. Interest thus far in the religious approach has manifested itself a good deal more among theologians than professors of literature, and this fact makes the present book, whose author teaches English in the North Carolina Woman's College at Greensboro, all the more interesting. I would predict, if prediction were my line, that he will be joined by an increasing number of his colleagues.

*The Prophetic Voice in Modern Fiction* is neatly schematized. It consists of six chapters, each dealing with a single work of modern fiction, and each fictional work being construed as illustrating a single Christian theme: Joyce's *Portrait of the Artist as a Young Man* ("Vocation"), Camus' *The Fall* ("The Fall"), Kafka's *The Trial* ("Judgment"), Faulkner's *The Sound and the Fury* ("Suffering"), Greene's *The Heart of the Matter* ("Love"), and Silone's *A Handful of Blackberries* ("The Remnant"). Each chapter consists of three parts: the first part synthesizes the book from the viewpoint of its "theme," the second gives a conspectus of the Biblical doctrine under consideration, and the third presents a confrontation of book and doctrine. All of this seems to me very well done; the second section seems to me, a mere layman, extraordinarily well-informed.

The result is informative and stimulating, to say the least. "The novelist will not save us," says Mr. Mueller, "but he may well bring us to the knowledge that we are in need of salvation." Precisely.

The literary critic, even though sympathetic with the religious approach, may possibly object to the reduction of each work to a single Christian theme. Some of the works may overflow the boundaries set by the author, may resist the Procrustean con-

finement. The confinement of *The Sound and the Fury* to the theme of "suffering" is a case in point; the book is possibly more comprehensively "Christian" than is indicated by this one theme. And the same objection might be urged in some other cases. So regarded, Mr. Mueller's book becomes something of a *tour de force*; its schematization becomes both its strength and its weakness.

But it is an able performance, and is significant both for itself and the trend it gives evidence of. For there can be no question that the times (the Soviets, the atomic perils, the strife at home and abroad) are crowding in upon us, forcing us out of our complacency, and compelling us to face up to questions which a generation ago many people supposed to have been permanently disposed of as unimportant, immaterial, and irrelevant. Now that we are beginning to realize our mistake, now that the question of man's predicament recurs with greater urgency than ever before, an increasing number of new writers — Mr. Mueller among them — are drawing attention to the question, and, interestingly enough, to literature as a rewarding avenue by which the question may be explored.

— Randall Stewart, Vanderbilt University.



*A Book of Family Worship.* By EFRIDA and LEON MCCAULEY. New York: Charles Scribner's Sons, 1959, 176 pages. \$2.95.

The churches are awash with family worship literature these days. The general quality of these materials is regrettably low; for they include too much sentimentality, and too little realism about the ways that families actually live and worship. To make matters worse, they often reflect a poor concept of worship and veer toward cuteness in little stories that have only some vague connection with Biblical theology.

The husband-wife team of Elfrieda and Leon McCauley have managed to avoid most of the pitfalls that have claimed their competitors in this field. They use the best of worship practices. The prayers they quote are the classic prayers of the church. The scripture passages are carefully chosen, and the commentary is both brief and pertinent. Each day's home service contains scripture, two prayers, the brief commentary, and the suggestion of a hymn. Mindful of the development stages in family life, the authors have pitched their material at two different levels. Most of the text is usable with families who have youngsters in the eight-to-fifteen age range. But another smaller section of services is devoted entirely to those households which have younger children.

Perhaps the reason that the McCauleys succeeded where others failed is that they enjoyed expert counsel all the way. An inter-denominational committee of authorities went over the manuscript and made suggestions for strengthening it at numerous



places. This unusually qualitative committee was composed of Walter Russell Bowie, Truman B. Douglass, Gerald Kennedy, Stanley I. Struber, and the late Hulda Niebuhr. Not every author can claim such support on his reading committee.

My own appreciation of their work can be added at yet another point. Being a parent and a clergyman too, I have rather high expectations for Christian worship in the family setting. And these expectations have all too frequently been dashed. Our family has used a wide variety of worship helps; and I must say that the great majority of them have been singularly unsatisfying. Anecdotes that are just too precious, dishonest use of scripture, blatantly subjective prayers: these we encounter more often than not. And even when the worship services are respectable enough to use, the adults all too often are spectators because they are actually children's hours. But *A Book Of Family Worship* is for adults also. It is one of the few volumes I have seen that can lead both the children and their parents to worship together. — J. C. Wynn, Associate professor of Christian Education, Colgate Rochester Divinity School.



*What, Then, Is Man?: A Symposium of Theology, Psychology, and Psychiatry.* Graduate Study III, School for Graduate Studies. St. Louis, Mo.: Concordia Publishing House, 1958, 356 pages. \$3.50.

Five persons were commissioned by the Missouri Synod Lutheran Church "to undertake a thorough study of the problem of man as he is viewed in theology, psychology and psychiatry. Paul Meehl, head of the department of psychology of the University of Minnesota, served as chairman of the group. Richard Klann, Lutheran campus pastor of the New York area, Alfred Schmiedling, professor of psychology at Concordia Teachers College, Kenneth Breimeier, field work director at Concordia Seminary, and Sophie Schroeder-Sloman, a practicing psychiatrist composed the rest of the symposium.

These authors endeavored to achieve three aims: (1) to explain Christian doctrine to non-Christian psychotherapists from the point of view of Lutheranism as they see it; (2) to explain psychology and psychiatry to pastors; (3) to examine critically some of the relationships existing between these two systems. They moved on the assumption that "nothing is gained by glossing over difficulties or tactfully avoiding mention of real differences" (p. 301). They assume the Hebrew-Christian view of the wholeness of man and say that "man cannot behave theologically at one time and psychologically at another." They call attention to the all-too-easy semantic equations going on between psychotherapists, as well as the parallelistic fallacies characteristic of some of the literature on the relationship.

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There can be little doubt but that these authors have brought up major crucial issues existing between the scientific and the theological approaches to man's nature. One admires them for their forthright exposition of their own understanding of the Christian view of man. They do not quibble in order to get approval. They make no apologies for the content and direction of their beliefs. More of this is needed.

Yet the reader wishes for more dialogue between these persons. Do they agree so smoothly? Likewise, he wishes for more dialogue between them and their audience, an audience which is never very clearly defined until late in the book. A book put together by a committee necessarily has its limitations which result in diffuseness of presentation and a lack of clarity in reading audience. But these authors have worked within these limitations admirably and dealt directly with the issues concerning philosophical problems between theology, psychology, and psychiatry without leaving unconsidered the problems of pastoral theology such as confession, conscience, conversion, faith healing, etc., which inevitably call for attention in such a discussion. — Wayne E. Oates, Southern Baptist Theological Seminary, Louisville, Ky.

*Maker of Heaven and Earth.* By LANGDON GILKEY. Garden City: Doubleday and Company, Inc., 1959, 311 pages. \$4.50.

This excellent book is at once a contribution to contemporary religious thought and an interpretation for thoughtful laymen of important religious ideas. The author commands a clear prose style; and there is nothing in his book that should baffle the thoughtful lay reader. In the best sense of a misused and misunderstood word, this is a popular book. On the other hand, Gilkey, by combining several aspects of current theological study in their application to the doctrine of creation, makes a fresh contribution to theological study. In this respect his book is like several searchlights from different locations playing upon a single point, which is thus brought into high and clear light.

One such angle of illumination is biblical study. The book begins with a statement of the idea of creation as one finds it in the Bible. The author is at home with contemporary biblical study, and uses its results for his purposes. His purpose might be characterized as an attempt to understand and defend this biblical understanding of creation in a context comprehensible to twentieth century man.

Another line of light brought to play upon the doctrine of creation is the tradition of Christian theology from the first to the twentieth century, from the patristic period to Barth, Brunner, Maritain, Niebuhr and Tillich. Gilkey's debt to the last two theologians is both large and clearly acknowledged. As he puts it, to Niebuhr he owes "both (his) first interest in theology as well as the fundamental bent of (his) thought."

The reader also detects in these pages a concern with the process philosophy of A. N. Whitehead, which Gilkey finds at many points contrasting with the traditional Christian doctrine of creation, and at other points supporting it. The third main line of illumination playing upon the doctrine of creation is contemporary philosophy. Here too the author shows himself a careful student of a large subject matter, using it to render intelligible the doctrine of creation. Among the many brands of contemporary philosophy to which he alludes is linguistic or semantic analysis. The final chapter, entitled "Speaking of God," is a good introduction to the religious use of concepts such as analogy, revelation, paradox, and myth, for the explication of Christian faith.

For all its complexities this is a very single-minded book. It aims at the understanding of a single idea, the traditional Christian doctrine of creation. Beginning with chapters on "What the Idea of Creation Is About" and "What the Idea of Creation Means," we move to "God the Creator." Successive chapters relate the theme to the philosophic "intelligibility of the world" and the more practical or existential "meaning of life." A discussion of the problem of evil is a preface to a climactic statement of the relation of creation to

the Christian gospel of God's love redeeming love for man. It is the heart of Gilkey's contention that the sovereign love manifested to man in Christ is identical with that which called all things into being and sustains them in existence.

While many readers will doubtless pigeonhole Gilkey and his book as "neo-orthodox" or "neo-Protestant," I think that in significant ways he has moved beyond these types of thought. They are clearly there in the background of his thought, but in his concern for careful and adequate philosophic statement and in his desire to relate the Christian gospel to all aspects of man's existence, we have a glimpse of new directions in contemporary theological study. Here clearly is a new and fresh statement of the traditional theme, *fides quaerens intellectum*. — John A. Hutchison, Columbia University.



*A Shorter Commentary on Romans.* By KARL BARTH. Richmond, Virginia: John Knox Press, 188 pages. \$3.00.

Perhaps the most influential theological book of our twentieth century is Karl Barth's *Epistle to the Romans*, published first in 1918 and then in its decisive revised form in 1921 (English translation, 1933). Its length and rugged style should not discourage anyone who wants to know the really basic theological books of our time.

This earlier book is now followed by a *Shorter Commentary*, which is not a summary of the larger book but a fresh grappling with Romans. The shorter work goes back to a course of lectures given at Basel in 1940-1941. The English translation is good; the book does not tell who made it.

The Preface states Barth's purpose: "It was my intention . . . to let Paul speak for himself. No interpreter could escape from the qualification: 'as I understand him,' and that naturally applies to me too. But I did and do hope that Paul is strong enough to make himself heard even through the medium of interpretations which are still and ever remain inadequate" (p. 8).

One could argue with Barth on certain points; e.g., it is doubtful that "the Jew as such, even Judas Iscariot, always shares in the holiness that can belong to no other nation" (p. 141). Paul says branches are broken off — and so lose their places; they may be grafted back if they give up their unbelief (Rom. 11:17-24). A broken-off branch (i.e., a Jew who rejects Christ) is not for Paul a holy person. And Paul also says "there cannot be Greek and Jew" (Col. 3:11). Yet Barth rightly notes that Paul expects the Jews to turn to Christ and share in the Kingdom.

What Barth writes is worth careful study and serious thought. This *Shorter Commentary* is a helpful guide to the study of Paul and a help in understanding the mind of a great theologian. — Floyd V. Filson, McCormick Theological Seminary, Chicago.

## BOOK NOTES

*Creation and Fall: A Theological Interpretation of Genesis 1-3.* By DIETRICH BONHOEFFER. New York: Macmillan, 1959, 96 pages. \$1.50.

This is an excellent translation of Bonhoeffer's lectures on Genesis which were originally given at the University of Berlin in 1932-33. Long considered a classic, this slender volume has exerted profound influence on subsequent Old Testament exegesis in Europe since its publication. The style is vigorous and highly readable throughout.

The book provides a good introduction into the type of "theological exegesis" generally associated with the name of Karl Barth. It presupposes the Bible to be the book of the Church which speaks throughout of the God and Father of Jesus Christ. Bonhoeffer attempts to relate the historical witness of Genesis to the ultimate reality revealed in Christ without resorting to the allegorical method.

Certain sections are particularly noteworthy. The author interprets the "image of God," not as a quality of creatureliness, but as an *analogia relationis*. It is a freedom fixed by God, which is enjoyed by man in the duality of man and woman. Then again, the interpretation of the temptation and psychology of sin is highly illuminating.

We are grateful to have these lectures in English. They will continue to provide stimulus for theological reflection. — *Brevard S. Childs*, Yale University Divinity School.



*Summer With Nursery Children.* By FLORENCE SCHULZ. Boston: Pilgrim Press for Cooperative Publication Association, 1958, iv + 156 pages. \$2.00.

A delightful narrative of Maggie Parker's trials and joys in her inauguration into church nursery work with three year olds in the summer. This fascinating readable book convinces the reader of the importance of favorable surroundings for growing nursery children as well as the need for standards in space and adequate facilities. The reader participates in imagination in Maggie's learning experiences in clearing out useless equipment, recruiting workers who know the importance of the language of relationships, and in planning a flexible program of activities for the physical, emotional and spiritual needs of three year olds. This book will be an excellent guide for those who work with nursery children in the church at any time of the year. — *Dorothea K. Wolcott*, Professor of Christian Education, Findlay College, Findlay, Ohio.

*With Happy Voices.* By MARY CROCKETT NORFLEET. Richmond: John Knox, 1959, 191 pages. \$3.00.

Mary Crockett Norfleet's *With Happy Voices*, a delightful group of stories of three children and their parents, could never be labeled imaginary. They reflect the freshness of members of an actual family, open and sensitive to one another, who accept one another in all seriousness yet with a jaunty humor that in itself has the healing quality of Christian love. Perhaps this is the genius of the book as it spreads before the reader concrete situations where the Gospel speaks. Or speaking theologically the book reflects efforts to respond with all of life to the Lordship of God in Christ.

For an adult the book offers insights into the family living where God's love is communicated through relationships. Mrs. Norfleet does not overlook the trite, or the disappointment for a child. Even through endurance of daily bickerings and altercations praise, joy and forgiveness are experienced. The carefully chosen Bible verses provide contexts for the stories and the Introduction bears out this meaning.

But the book, according to its sub-title "stories for prayertime with young children" directs the stories, not to adults for an understanding of children but to children themselves. Only a testing of their use with children could puncture an impression of this reviewer; that sometimes the religious answer seems too pat, and the hoped-for transfer probably may not be grasped by the child. If these conclusions are valid the depth of experience may be missed.

One would wish that all the stories had been allowed to carry the full impact of their own meaning for the child, and the theological interpretation then made clear to the adult. The Biblical references provide such context. The prayers might have been more consistently God-centered than child-centered, for the obvious purpose of the title and the stories is that God be praised in all of life. And on the whole the book fulfills its purpose. — *Nelle Morton*, Drew University Seminary.



*The Christ of the Earliest Christians.* By WILLIAM R. RAMSAY. Richmond, Va.: John Knox Press, 1959, 163 pages. \$3.00.

An account of the Christology of the New Testament which, we are told, represents the putting of an academic dissertation into "shorter and more popular form." The book is clearly organized and well written and will be helpful to many readers. More serious students might wish that some of the real problems of New Testament Christology, of which the author is clearly aware, could have been more fully discussed. As a popular summary outline of its subject, following generally conservative lines, this book is admirable. — *John Knox*, Union Theological Seminary, New York City.

*Human Nature Under God; or Adventure of Personality.* By OREN HULING BAKER. New York: Association Press, 1958. 303 pages. \$4.50.

This book by the Dean and Professor of Pastoral Theology at Colgate Rochester Divinity School lies in the field of the author's specialty. Basing his points on the religious insights of both the Old and New Testaments, Dean Baker further enlightens these insights by ideas derived from modern science and personality theory. Using the term "self" to define the dynamic processes of personality understood by psychology, he employs the term "person" to represent the extension of the self to the lesser understood realm of the spiritual.

The first part of the book focuses on the Biblical personalities from Abraham to Jesus and Paul. But the more cogent part is the second, entitled "Man the Person" where the aim is to synthesize modern and ancient wisdom in developing the main thesis of the volume. In the opinion of the reviewer the chapters 7 and 8 on the "Problem of Man" and "Religion and Psychotherapy" were the best in the book.

Though written out of a scholarly background the book is not primarily for scholars but rather will be found useful by pastors and generally interested educated religious readers who wish a book combining inspiration with instruction. — *Walter Houston Clark*, Dean, Hartford School of Religious Education.

*Organizing and Directing Children's Choirs.* By MADELINE D. INGRAM. Nashville: Abingdon Press, 1959, 160 pages. \$2.50.

The opening chapters of this book are devoted to a thoughtful probing of basic purposes and of essential leadership qualities, a probing designed to discourage a rash and thoughtless approach to the formation of a children's choir. Having weighed the factors involved, there follows a practical discussion of such vital considerations as arousing interest, determining satisfactory age groupings, classifying the child and the voice, and first rehearsal.

The three age groups generally included in the term "Children's Choirs" are Primary, Junior, and Junior High. The failure to recognize how vastly they differ in ability, voice, interests, and manner of learning probably accounts for more unfortunate choir situations than any other cause. Mrs. Ingram's clear outlines of procedures, materials and approach — both psychological and vocal — for each of these three ages is clear enough for the rankst novice to understand and to follow with assurance.

The very practical values of a Mothers' Guild are outlined, as well as the do's and don'ts of special services. The chapter on the relationship of the choir and the church school is as valuable to the Christian education director as to the choir director.

A more than adequate list of well classified songs, anthems, and hymnals, as well as a selective list of books essential to the director's own development further help to make this book what it is — an excellent guide to the creation and guidance of a purposeful children's choir program, a program of music education designed to serve the child and the church. — *Ruth Krebbiel Jacobs*, President of The Choristers' Guild, Santa Barbara, California.

*Reflection Books.* New York: Association Press, Paper, 50 cents.

One of the most exciting publishing events in the paper-back field has been the appearance of the *Reflection Books* published by the Association Press. These are solid religious writings, some of them original but most of them re-issues or abridgements or excerpts from existing books. They are meant to put on racks and sold in churches or in stores or anywhere else where there is a demand for religious books. Most of them run around 125 pages but there are some variations even on the length. A listing of all these books would take up a good deal of space, but a few of the best ones are hereby listed:

Roland Bainton: *What Christianity Says about Sex, Love and Marriage.*

Simon Doniger: *Religion and Health.*

Georgia Harkness: *Religious Living.*

George L. Hunt, Editor: *Ten Makers of Modern Protestant Thought.*

James H. Nichols: *A Short Primer for Protestants.*

Stanley I. Stuber: *Denominations Today, How We Got Them.*

These and many other books in the series are called to your attention. They are all on a high standard and yet are readable for the average layman. — R. C. M.

*The Gospel We Preach.* By 65 Lutheran Pastors. Rock Island, Ill.: Augustana Press, 1959, 347 pages. \$3.50.

Many years ago there was a small boy who used to spend his Sunday afternoons with his grandmother. He would play in her room while she read from a book of sermons. One day he asked her, "Grandmother, are sermons good to read?", and she answered, "All sermons are good to read. Some are better than others."

That perhaps might be said of this volume of Lutheran sermons. All of them have the strength of being directly scriptural, and they cover in their sequence the whole Church year. Their point of view in matters that affect biblical criticism is generally conservative, and sometimes one wonders whether the preachers are quite as aware as they might be of a need to relate the proclamation of biblical truths to the actual questions which men of today are asking. As Leslie J. Tizard has written: "Few people are prepared at once to be inter-

ested in the geography of the Holy Land or the doings of a remote king of Israel of whom they have never heard. Even a story from the *Gospels* or *The Acts of the Apostles* will not grip them unless it is approached by some road which started from their own experience or at least from the world in which they live and the contemporary situation with which they have to do." — *W. Russell Bowie*, Alexandria, Va.

*Teaching Children in the Church.* By ROSEMARY K. ROORBACH. Nashville: Abingdon Press, 1959, 159 pages. \$

This is a book growing out of years of experience in teaching children. "It seeks to help teachers see that it is the faith of their own religious experience which they share" with children. She deals with a variety of pupil experiences for all ages of children, such as creating words for poems, stories, and litanies, looking and listening and worshiping. She deals with religious concepts and the importance of meaning to the child at his age-level. She also deals with the problems of abstraction. Much stress is given to the use of the Bible yet it seems as if more consideration should have been given to its meaning when used. Certainly better education of teachers and parents is called for because it is the source of our revelation of God. These teachers and parents should be enabled to deal with Biblical and with theological problems as they arise. The book is inspiring and encouraging for the less trained lay parent and teacher and should have a wide use. — *Edna M. Baxter*, Hartford Seminary Foundation.

*Existence Under God.* By ALBERT EDWARD DAY. Nashville: Abingdon Press, 1958, 144 pages. \$2.50.

We need good, solid books in the field of prayer, and this book is of that kind. Clearly written, using vivid and telling illustrations, with deep insights into both the Prevenience of God and faith in the power of sinful man to respond to God — the book has much to teach any humble reader.

The book is divided into three sections: 1. The Discovery, with four excellent chapters: The Unfailing Presence, The Realized Presence, The Possibility, and The Essential Disciplines. 2. The Dialogue, and 3. The Deliverance.

The author writes out of the lifetime experience of a man of prayer, and he writes with the tone of authority. He writes best when he is giving his own message in his own words, far more than when he borrows from the writings of others. The book would have been improved had the quotations been fewer, and he had given us of his wisdom in his own words. — *Charles F. Whiston*, Professor of Systematic Theology, Church Divinity School of the Pacific.

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*The Meaning of the Cross.* By HENRY SLOANE COFFIN. New York: Scribner's. \$2.50.

All Christian folk, laymen as well as ministers, will have reason to be grateful that this notable book of Dr. Coffin's, so widely read and deeply effective when it was first published in 1931, has now been reissued by the publishers. It is not too much to say of its treatment of the cross and of Him who was crucified—as Dr. James T. Cleland has said in his introduction—"It is the kind of reading which springs loose tears of gratitude and remorse." Men without number must have used in Holy Week and Good Friday, sermons the resource for which came to them from Dr. Coffin's first chapter, as it describes the persons and the groups who were responsible for crucifying Christ and brings us face to face with the realization of elements in ourselves which are identified with those forces which did crucify him.

Then came the three other chapters, "Why Did He Have Himself Crucified?", "How Shall We Interpret The Cross?", and "What Must We Do Because Of It?" In a time like ours these words from the final chapter may well be remembered, and the pronoun "they" concerning members of the Christian Church changed for ourselves into "we." "They are living in a thoroughly settled region remote from the moral frontier. They are following precedents, and moving in beaten paths, not exploring new districts of justice, kindness and faithfulness. They do not expect to be exposed to danger. This renders Church membership a tame affair in the eyes of many, and robs it of what originally was its strongest appeal."—W. Russell Bowie, Alexandria, Va.

*Out of Nazareth.* By D. M. BAILLIE. New York: Charles Scribner's Sons, 1959, 211 pages. \$3.50.

The sermons in this book have the simplicity and directness of a great scholar who is at heart a pastor. Donald Baillie spoke from the pulpit as a churchman rather than a theologian, and the plain speech he used was the natural utterance of his faith. Hence these sermons are neither "talking down" nor "watering down." They are Christian wisdom conveyed by one who cared that all should understand. In them any man could find sustenance, and from them the preacher can learn how a truly catholic mind can speak to a local parish, and to the questing undergraduate, with a real understanding of the secular mind but no diminution of the supernatural note.

The four lectures in the second part of the book reveal the theologian, sensitive to the climate of the secular world, but loyal to the classic affirmations of the faith. Those who have read "God Was In Christ" will certainly want to possess the essay here on "Can Jesus Be Both God and Man?"; those who have hoped to read the book will find much of its

thought in this superb and lucid concentration. One justification for giving us the sermons and essays in one volume is that we can watch how the scholarly illumination of the doctrine of the Trinity, printed from his lecture-notes for the class-room, lies behind the very different expression of a sermon on the same theme. The essay on "Man and the Unseen World" is a masterpiece of modern apologetics.

The inevitable patchiness of a posthumous volume will not mar the pleasure of those who delight to know more of this remarkable and truly Christian mind.—David H. C. Read, Madison Avenue Presbyterian Church, New York City.



*Let's Play Church.* By ARLENE S. HALL. Anderson, Indiana: The Warner Press, 1959, 22 pages. \$.75.

*They Knew Jesus.* By OLIVE W. BURT. Anderson, Indiana: The Warner Press, 1959, 24 pages. \$.75.

Two delightful little books for small children. *Let's Play Church* contains brightly colored pictures of pre-school children actually preparing for, conducting, and going to church.

*They Knew Jesus* contains both verses and pictures about some of the people who knew Jesus, for example, the boy of Bethsaida, Mary and Martha, the wisemen, and Peter. Both books are excellent gift selections for either parents or children.—Elaine M. Tracy, St. Olaf College, Northfield, Minnesota.



*The Concise Encyclopedia of Living Faiths.* Edited by ROBERT C. ZAEHNER. New York: Hawthorn Books, Inc., 1959, 431 pp. \$12.95.

Books on world religions are many and varied. Some authors attempt historical delineations of major religious systems, while others attempt systematic treatises of the doctrinal contents of diverse religions. The present volume includes articles on Judaism, Christianity, Islam, Zoroastrianism, Hinduism, Jainism, Buddhism, Shinto, Confucianism, Taoism, as well as Jungian psychology and Communism (which the editor terms "A New Buddha and A New Tao"), by fifteen scholars.

The following five articles are a happy combination of scholarly competence and lucid style: "Judaism" by Prof. Werblowsky, "Islam" by Sir Hamilton Gibb, "Zoroastrianism" by Prof. Zaehner, "The Theravada Buddhism," by Miss Horner, and "The Mahayana Buddhism" by Dr. Conze. This reviewer does not share the editor's comment "that it should have been necessary to allot five sections of unequal length to Christianity seemed as necessary as it is deplorable"; it certainly is deplorable but does not seem necessary. The least convincing is the "Conclusion." We respect the editor's

Roman Catholicism, although his defense of the Assumption of the Blessed Virgin seems quite out of place in this context (p. 417). He goes on to state that "only the three great monotheistic religions which uncompromisingly affirm the reality, omnipotence and absolute sovereignty of God over against Nature and all created order are likely to prove effective" against the challenges of materialistic secularism and Marxian Communism. Surely he cannot be serious! — *Joseph M. Kitagawa*, University of Chicago.



*The Book God Made.* By J. CARTER SWAIM. New York: Hawthorn Books, Inc., 1959, 95 pages. \$2.95.

For the beginning student, who wants a short graphic introduction to the Bible, what it contains, how to start reading it, a knowledge of its English versions, and an awareness of its various sections, this little volume of 95 pages and 20,000 words serves an excellent purpose. It is written in plain language and simple sentences, so that the reader who has no knowledge of biblical terms will find it edifying. The volume is an *introduction*, but it should whet one's appetite for further Bible study. The author could have added a help by inserting a short bibliography for laymen who might wish to go on to further Bible study. As an excellent guide for a beginners' study group, this book should be in church libraries. The title may be for some a bit loaded theologically, and it might better be: *The Book God and Man Made*, for within its pages prophets and apostles, scribes and interpreters, and the person of Jesus Christ also played a role. — *Thomas S. Kepler*, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



*The Epistle to the Ephesians.* By JOHN A. ALLAN. Introduction and Commentary. London: SCM Press, Ltd., 1959, 141 pages.

The Hebrew prophets would certainly have rejoiced to behold messianic documents such as this commentary emanating from the islands of the Antipodes, if New Zealand may be so described. For the principal of Knox College, Dunedin, New Zealand, has written a concise and intelligent commentary on Ephesians, fully abreast of much of the best modern research. If he is not always alive to the rhapsodic mood of Ephesians, which has been called a great rhapsody on the worth of the Christian salvation, and if he is still a little dubious about how far John was influenced by Paul, he has given us a thoughtful analysis of the epistle. One's only fear is that its torrential emotional value — that rhapsodic quality — has been to some extent lost sight of. — *Edgar J. Goodspeed*.



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## PAPERBACKS

Reprints of importance continue to appear in special paperback editions. Many of these are particularly suitable for text books on the college and seminary level. They do not need extensive reviews because they are books which are generally familiar to most readers of this Journal. There are two significant books on Jesus which are quite different in their approach and both of which are significant for a real understanding of who Jesus was and what He did.

*Jesus and the Word.* By RUDOLF BULTMANN. New York: Charles Scribner's Sons, 1958, 226 pp. \$1.50.

*The Master: A Life of Jesus Christ.* By WALTER RUSSELL BOWIE. New York: Charles Scribner's Sons, 1958, 331 pp. \$1.50.

In the field of ethics there are two books, one reflecting the relation of the ethics of Protestantism to the whole of our culture and the other dealing with the ethics of ministers.

*The Protestant Ethic and the Spirit of Capitalism.* By MAX WEBER. Translated by TALCOTT PARSONS, with a foreword by R. H. TAWNEY. New York: Charles Scribner's Sons, 1958, 292 pp. \$1.50.

*Ministerial Ethics and Etiquette.* By NOLAN B. HARMON. Nashville: Abingdon Press, 1958, 215 pp. \$1.25.

In the field of theology there are two books recently issued which have become standards in the field.

*Guide to the Christian Faith.* By WILLIAM A. SPURRIER. New York: Charles Scribner's Sons, 1958, 242 pp. \$1.50.

*Protestant Christianity Interpreted Through Its Development.* By JOHN DILLENBERGER and CLAUDE WELCH. New York: Charles Scribner's Sons, 1958, 340 pp. \$1.50.

There are four recent books which deal primarily with the field of philosophy and its relation to religion:

*Outlines of a Philosophy of Religion.* By AUGUSTE SABATIER. New York: Harper and Brothers, 1957, 337 pp. \$1.45.

*From Religion to Philosophy.* By F. M. CORNFORD. New York: Harper and Brothers, 1957, 275 pp. \$1.35.

*A History of Mediaeval Jewish Philosophy.* By ISAAC HUSIK. New York: Meridian Books and The Jewish Publication Society of America, 1958, 446 pp. \$1.95.

*Winds of Doctrine and Platonism and the Spiritual Life.* By GEORGE SANTAYANA. New York: Harper and Brothers, 1957, 312 pp. \$1.45.

Books in the field of history continue to come out:

*Erasmus and the Age of Reformation.* By JOHAN HUIZINGA. New York: Harper and Brothers, 1957, 266 pp. \$1.50.

*The Rise of Puritanism.* By WILLIAM HALLER. New York: Harper and Brothers, 1957, 464 pp. \$1.85.

Many different contributors have written articles for a book on the problem of literature:

*Spiritual Problems in Contemporary Literature.* Edited by STANLEY ROMAINE HOPPER. New York: Harper and Brothers, 1958, 298 pp. \$1.50.

Religious writings also continue to appear in paperback form and among the most important are the following:

*The Living Talmud: The Wisdom of the Fathers and Its Classical Commentaries.* Selected and translated, with an essay, by JUDAH GOLDIN. New York: Mentor, 1957. 50 cents.

*The Authentic New Testament.* Translated by HUGH J. SCHONFIELD. New York: Mentor, 1958, 478 pp. 50 cents.

Several books and guides have come out recently to help parents collect the right reading for their children. The two following ones should be helpful:

*A Parent's Guide to Children's Reading.* By NANCY LARRICK. New York: Pocket Books, 1958, 258 pp. 35 cents.

*Books About Parents and Their Children.* Compiled by JEAN G. REX. New York: The Child Study Association, 1958, 86 pp. 75 cents.

*Dogmatics in Outline,* by Karl Barth (New York: Harper Torchbooks, 1959, 155 pages. \$1.25), is a welcome reprint.

In comparative religions there are *The Religions of Man*, by Huston Smith (New York: Mentor, 1959, 336 pages. 50 cents), and *Buddhism: Its Essence and Development*, by Edward Conze (New York: Harper Torchbooks, 1959, 231 pages. \$1.35).

*Religion Without Revelation*, by Julian Huxley (New York: Mentor, 1958, 224 pages. 50 cents), and *The Devils of Loudun*, by Aldous Huxley (New York: Harper Torchbooks, 1959, 340 pages. \$1.75), are welcome reprints.

*The Bible Was Right*, by Hugh J. Schonfield (New York: Signet, 1959, 192 pages. 50 cents), presents a Jewish view of the N. T. A Catholic view is *The Bible is Different* (Patterson, N. J.: St. Anthony's Press, 1959, 53 pages, 20 cents).

— R. C. M.

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